

# AMERICA

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## Chronicle

**Home News.**—On May 15 President Coolidge returned to Congress without approval the so-called Soldiers' Bonus Bill. Along with this veto the President submitted an important message. After recounting the terms of the bill by which a maximum of \$50 cash is given to some, and an insurance policy to the others, the reasons are given for the President's refusal to approve the measure. The Bill, says the President, fails to meet the first requirement of an appropriation bill; it is out of harmony with the recognized principles of government finance; it does not provide the Government the more than \$2,000,000,000 cash that will be needed in 1945, "all it, (the Government) will have, will be its own obligations, and it will owe \$2,500,000,000 cash." This will then have to be raised by a public loan, a major operation that may not then be possible. Secondly, says the President, the bill is class legislation. "We have no money to bestow upon a class of people that is not taken from the whole people." Tax relief is the prime necessity of the day. "We have hardly an economic ill today which cannot be attributed directly or indirectly to high taxes." "The expenditures proposed in this bill are against the interests of the whole people,"

### Veto of the Bonus Bill

because they make tax-reduction impossible. Furthermore the bill will take \$35 from every inhabitant of the country, an amount equal to the yearly per capita payment on the debt of the United States. The President also suggests the soldiers would do better to buy their own private insurance and save the money taken from them by the taxes necessary to float the bonus. Lastly, says the President, the Government has no obligation to pay adjusted compensation to the soldier. Whatever obligation there was, has been already met by the insurance given during the war, given with the express understanding that it was to relieve the Government of further contributions. Serving one's country is a duty that does not create any obligation on the country, beyond that of caring for the disabled, and this the President declares has already been done, to the extent of \$2,000,000,000, and \$400,000,000 more annually.

In spite of the fact that the President has been overwhelmingly successful in the primaries of his party, it becomes increasingly clear that on policies he is seriously at variance with the party leaders. His veto of the Bursum Pension Bill was upheld in the Senate by only one vote, thirty-two Republicans voting against the veto and only twelve for it. Among those voting against it were Senator Watson, and Senator Curtis, the Republican whip. The tax measures voted in the two Houses are completely in opposition to Mr. Coolidge's public utterances. The bonus bill evidently has enough supporters to pass it over the veto. The McNary-Haugen Agricultural Bill is another example of this dissension between the President and Congress. The immigration bill, with its clause excluding Japanese, came down to an attempt by the President to put off the date of exclusion for a year, and even this postponement was refused by a very large vote. The President openly threatened to veto the tax bill if the bonus was passed over his veto.

Though the oil investigating committee has concluded its sittings, and the committee investigating the Department of Justice receives little notice in the papers, serious charges continue to be made before this latter committee. A former prohibition enforcement officer, now investigating for the Governor of Ohio, related many cases in that State submitted to the Department of Justice on which no action was taken. These cases involved important

### Investigating Committees

people. Many illegal withdrawals were made in Ohio, on which no action was taken. Other obstructions of justice in Ohio were recounted. Colonel Miller, Alien Property Custodian, testified he had frequent reason to complain to President Harding about the activities with regard to alien property, of Smith, Urion, Todd and Ellis, friends of Mr. Daugherty. On May 15, George Remus, convicted "boot-leg king," testified that he had been engaged in gigantic illegal operations in Ohio, had handled over 900,000 gallons of whiskey, and had paid nearly \$300,000 in protection money to Jesse Smith. On May 14, Senator Borah submitted the report of his committee investigating the charges against Senator Wheeler. The result is a complete exoneration of Mr. Wheeler of all the charges made against him.

**Canada.**—Debate on the budget presented by the King Government still continues to occupy almost exclusively the attention of Parliament. As in the British House, the

*Debate on  
Budget*

point of discussion is that of a protective tariff versus a policy of free trade. While the Liberal Ministry, abetted by and following the lead of the Western Progressives, has committed itself to a lowering of duties especially on agricultural implements, the Conservatives and the Laurier-Fielding Protectionists have denounced the proposals in most vigorous fashion. The controversy is becoming one of the bitterest in Canadian parliamentary history and both sides perhaps have gone to extremes, the one party claiming that any modification in tariff presages the ruin of the country, the other that Canada's only hope lies in the establishment of free trade. The Protectionists accuse the Government of looking more to party expediency than to the welfare of the country, and claim that the Liberals are truckling to the agricultural interests in order to gain the Progressive vote. They point out that the budget as presented is responsible for the growing unrest and instability in industrial centers, that taxation, which is already unbearable, will have to be increased, that Canadian industries will be completely ruined by foreign competition, and that there can be no increase of population, a factor sadly needed for Canadian progress, so long as the industries are left without Government cooperation. According to the opinion of Dr. R. F. Preston

during the past year alone, Canadian trade had been cut by \$22,000,000, the value of the importation from overseas. Mills were closing, people were leaving for the United States, while the Government consistently refused to provide the protection necessary to keep the wheels turning and the industrial workers in Canada.

The motion for acceptance of the budget must soon be put to a vote, and political observers predict that though the Government may obtain a large parliamentary majority in the present House, it will surely meet with a defeat when the low tariff and free trade policy are placed before the people at the next general election.

**Czechoslovakia.**—Before the war the overwhelming majority of the members of the then very small Catholic party in the older parts of present Czechoslovakia were country people. The towns were under the sway of Liberals and Socialists and were seemingly closed to any representation of the Catholic cause. This situation continued during the first two years after the war and found its expression in the results of the first parliamentary elections in 1920. But after that date a remarkable change began to take place and the Popular party is gaining ground in the towns. The circumstance that all the other Coalition parties primarily support class interests, while the Popular party aims at a just reconciliation of the different sections of the community, has led many thinking people into it. Moreover, the attacks on the Catholic Church by the many unbelievers in the other political parties, who frequently assert that no member of their parties can support Catholic interests, has had the unexpected result that many have changed their nominal Catholicism into a real one and have acted on their principles by severing their former political affiliations and entering the ranks of the Popular party. This movement has been especially strong where the Czechoslovakian National Church made itself notorious. Thus the Popular party has grown rapidly in the towns, and now after the general municipal election of 1923 and the numerous by-elections in 1924, there is a considerable number of towns where the members of this party are relatively the most numerous, whilst in others they hold second place, with the well founded hope of soon becoming the strongest political aggregation. Of course, given the great number of parties, these relative majorities of the Popular party are still very far from becoming absolute, but the success registered so far is considerable when it is borne in mind that more than fifty-six per cent of the population of the older parties of Czechoslovakia live in towns and that this percentage is constantly increasing. The importance of the gradual conquest of the towns by the Popular party cannot be overrated. Indeed, it alarms the other political parties very much.

*Popular Party  
Conquering  
the Towns*

To this political success we may add the fact that Popular party trades unions slowly but steadily gain ground among the workmen, even in those trades which until quite recently were an exclusive domain of the Socialists. At the Congress of Czechoslovakian Social Democracy, held before Easter, 1924, the admission was made by the Socialists that: "The law against intimidation drains the life-blood of our organizations, so that in places where we were holding unconquerable positions a mighty Christian-Social movement has grown up." Furthermore, the decided growth in numbers of the young men with higher education who are espousing Catholic principles is very consoling. Thus, three channels have



been opened through which Catholic influence begins to assert itself in the towns.

**France.**—The first result of the French elections was the resignation of Premier Poincaré, to take effect June 2, when the new Chamber of Deputies meets. Apart from

#### *Aftermath of the Elections*

that one definite fact, the rest of the situation is full of uncertainty and hesitation. Neither of the two outstanding opponents of Poincaré, namely, Herriot and Briand, has enough followers to assure him undisputed control, and it is not clear that these two leaders wish to collaborate. Herriot leans rather to the Left of his own party and Briand could find supporters toward the Right. Both of these gentlemen have kept out of sight since the election, neither apparently willing to take any initiative. There is a possibility that Poincaré, in spite of his passing the problem on to his opponents, may be able to find some combination to support him, if he were called on to form a new cabinet by the President, who is more favorable to him than to the other leaders. It seems to be agreed, however, that whoever actually becomes Premier will continue the policy of recent Governments towards Germany, namely insistence on full payment of reparation for damage done, and guarantees to ensure such payment. The election, however, was won on questions of domestic policy. Paris supported the National Bloc, but the farmers, angered by increases in taxes, turned the election against the cities. The religious question, although the successful parties are solidly anti-clerical, agreeing on almost nothing else, does not seem to have had much part in the results, and it does not appear that, in view of the strong position still held by the moderates, any legislation inimical to the Church will be attempted. Whatever conflict arises between the Church and the State will probably arise from a more rigid application of the present unrepealed "lay laws" than obtained under the late Government.

**Germany.**—The German Government, headed by Chancellor Marx, has no intention of concerning itself about the Nationalists' demand that it resign from office. The

#### *Supporting the Dawes Plan*

Nationalists' statement that the Government has no right to take any steps towards carrying out the provisions of the Dawes report is calmly answered by this reply: "The Government not only has the right but also the duty to represent Germany in negotiations on the experts' report and in preparing outlines of laws necessary for carrying it out." The Marx Government further claims to represent the majority of the German people, having with it the Socialists, Centrists, German People's party and the Bavarian People's party in its policy on the Dawes report, while the Opposition consists of the Nationalists, Communists and the "Völkische" extremists of the Right.

The following is the exact strength of the various parties as indicated in the final figures of the Reichstag elections given by the *New York Times*:

Party	Popular Vote.	Deputies.
Social Democrats .....	6,000,000	100
Nationalists .....	5,800,000	96
Centrists .....	3,900,000	65
Communists .....	3,740,000	62
People's Party .....	2,640,000	44
Freedom Party .....	1,900,000	32
Democrats .....	1,650,000	28
Bavarian People's Party.....	946,000	16
Bavarian Farmers' League.....	684,000	10
National Liberal Union.....	574,000	10
German Social Party.....	338,000	4
Hanover Party .....	319,000	5
National Minorities .....	13,000	0
Christian Social Union.....	124,000	0
Independent Socialists .....	234,000	0
Scattered votes .....	35,000	..

Nearly 30,000,000 votes were cast for 472 deputies. More than 800,000 ballots were wasted by being cast for the so called "mushroom" parties which elected no deputies. Eleven parties will actually be represented in the Reichstag. In the meanwhile the present Government remains firmly intrenched until the Reichstag meets. It has moreover the sanction of the Reichsrat, the Federal Council of German States, which shares the legislative function of the country with the Reichstag. By an overwhelming majority this body approved the acceptance of the Dawes plan by the Marx Government, and urged it to hasten preparation of the bills necessary for carrying the plan into effect.

While fighting off the Nationalist attacks the Government is further harassed by the Communists. It has now been officially announced that the Communist leader Botzenhardt, search for whom caused the recent raid on the Russian Soviet Trade Mission, was arrested in the Russian delegation's flat. A demand made by the Communists that a special meeting of the Foreign Relations Committee be called for a discussion of the raid incident was refused by the Committee. It is said that the German Government does not intend to make public the note received from Moscow relative to this affair, but the document is known to call for recognition of the extra-territoriality of the Russian delegation's offices, punishment of the police officials responsible for the raid and compensation for the damage to property in Russian Soviet Trade Mission's offices.

**Great Britain.**—By the combined Labor-Liberal vote the Government scored another victory when the motion offered by Mr. Baldwin for the retention of the McKenna

#### *Labor Victory and Defeat*

duties was defeated by a majority of sixty-five. By the rejection of the motion, the free trade policy outlined by the Snowden budget was substantiated and the most important protective measure, caused by abnormal war

conditions, was abolished. In advocating the retention of the McKenna duties on automobiles, films, clocks and like manufactures, Mr. Baldwin assumed the attitude of appealing for the protection of British industries rather than that of condemning the Government. Mr. MacDonald, however, characterized the motion as one of censure of the Government. Mr. Baldwin justified the retention of the duties as an essential means of providing employment; he declared that in particular the struggling automobile industry in Great Britain would be destroyed since the United States would inevitably flood the British market with its surplus cars. As an additional argument for protection he pointed out that the preferences given to the Dominions under the McKenna duties had materially helped the Dominions and had brought about the establishment of branch plants by American manufacturers in Canada. In reply, Mr. Snowden, Chancellor of the Exchequer, after twitting the Conservatives on their new-found interest in unemployment attacked the statistics and the propaganda put forward by the English automobile manufacturers and declared that the abolition of the duties would result only in a temporary dislocation of the industries concerned. The vote taken on the motion followed strictly along party lines. A rebuff was administered a few days later to the Labor Government when a vote was taken on the bill advocating the nationalization of the coal mines and other minerals. The Government assumed a most guarded attitude on the motion and made it clear that while it was in favor of the main provisions it did not sponsor the bill which was to be considered as the proposal of a private member. Hence, when the motion was defeated by a majority of ninety-six, the Government was not held to resignation. Conservatives and all sections of the Liberals united in opposition to the measure for nationalization. Mr. Lloyd George led the Liberal attack and characterized the scheme as one, not of nationalization, but of the creation of a gigantic coal trust. He stated that this bill was the first concrete example of the new Socialism to be put in operation as soon as the Labor party had a majority.

**India.**—Of late India has been extraordinarily quiet and the Swarajists, according to the British press, having shot their bolt are in difficulties as to their future program.

*Modifications of Swaraj* The destructive tactics practised in the Councils have not led to any overt acts of disturbance outside the Legis-

lature. Many Indian politicians, moreover, are drawing away from the extreme Swarajists since it has been demonstrated that the policy of defeating all legislation through a superior voting power in the Councils and Assemblies has led to "certification" by the Government, and hence to a certain measure of autocratic rule. Another development in Bengal has led to a coolness toward Swarajist methods. When the Swarajists in the Council refused to vote supplies for the educational and medical services, the Government served notice of dismissal of

some 1,200 Indian officers. This was but the logical and practical result of non-cooperation and, as a result, public opinion began to swerve towards the Government side. Meanwhile the special committee of the Cabinet appointed by Prime Minister MacDonald to consider and report on the various Indian problems has been holding investigations but has not yet prepared its report.

**Ireland.**—Addressing the House of Commons, Mr. J. H. Thomas, Colonial Secretary, stated that he had received the official answer from Ulster in regard to the

*Boundary Dispute Prolonged*

boundary question. It is a plain refusal to appoint a Commissioner to act in conjunction with the British and Free State representatives in a settlement of the dispute according to the Anglo-Irish treaty. Nothing remains to be done, therefore, except action by the British Government. Throughout Ireland, the problem continues to be debated with undiminished fervor. The political parties in power, both in the North and in the South, cannot possibly make even the slightest concession because of the strong feelings of the populace. The British Government is bound by almost equally impossible restrictions. While it is claimed that Prime Minister MacDonald has power to appoint a Commissioner to act in place of the Ulster representative without any new statute, he would eventually have to face a House of Commons which is predominantly in favor of Northern Ireland. Others point out that the Labor Government could bring pressure to bear on Ulster by stopping the subsidy for special police and by strict interpretation of what Ulster's Imperial contribution should be, but such an act would merely solidify Northern opposition. It is feared that any action taken by the British Government coercing Ulster and cutting down the present Ulster territory by external authority would have the gravest consequences not only in England but in the Dominions. Nevertheless, the British Government is bound in honor, according to its own statement, to carry out the provisions of the Anglo-Irish treaty. There is common agreement, however, that the Irish problem will not be settled by a Boundary Commission and that there can be no peace until Ulster and Southern Ireland unite under one central Parliament. The *Irish Statesman*, summarizes the Ulster opposition thus:

We have been familiar with all that has been urged by our Ulster countrymen against unity, and we have never heard any other arguments than these: that there might be administrative—not legislative—oppression; that the Gaelic language might be forced on people who did not want to learn it; that the religious or cultural opinions of Ulster Protestants might be disregarded by an all-Irish Government; that a fiscal policy injurious to the interests of Ulster industrialists might be adopted by the Irish Free State.

The periodical, while admitting that the last objection would require agreement of the two sections of the country, holds that the other points could offer no cause of friction since Ulster would be allowed to handle them through its own local Government.



## The Negro's Progress

WILLIAM M. MARKOE, S.J.

THE phenomenal progress made by the Negro during the past sixty years brings home to us the ever growing importance of the race problem. It is a progress made in the face of extremely adverse circumstances, rendering it the more remarkable. It is a growth which to the well balanced observer refutes the obsolete theory that the Negro is necessarily and biologically incapable. Sixty years ago the colored man did not own his body. If today one out of every four colored families owns its own home, if Negroes have decreased their illiteracy from ninety-eight per cent to twenty-three per cent, if their wealth has grown from \$20,000,000 at the close of the Civil War to embrace various business enterprises capitalized at \$3,500,000,000, it can no longer be said that the race is essentially lazy or that achievement is incompatible with colored blood.

In discussing the success of the Negro one must not overlook the fact that he has had to compete against handicaps unknown to any other American group. The immigrant coming to the United States soon becomes a part of a homogeneous whole. The Negro's physical complexion does not so readily melt in the melting-pot. To many he never ceases to be an alien. Some critics see "proof" of his utter inability in his lack of numerous great statesmen, industrialists, surgeons, scientists, and soldiers. They forget that the first approaches to eminence in these fields are in a great measure closed to the Negro. As a certain writer asks, how can he produce great statesmen when in many instances he is denied the ballot and cannot hold office? How great industrialists when he is confined to menial employment? How surgeons and scientists when he is denied access to hospitals and laboratories? How generals when he is for the most part barred from commissioned offices in the army and his military units are converted into labor battalions? So, too, to make writers, poets, and artists good schools are necessary. But the Negro's educational facilities have been meager. At present it is estimated that fifty-one per cent of colored children between six and nine years of age attend no school, that thirty-two per cent of those between ten and fourteen years of age are in the same predicament, that, because of short terms and limited curriculum, it should take a colored boy twenty-two years to complete the eight grades in Louisiana, twenty-six years in Alabama, and thirty-three years in South Carolina. Where a dollar is spent for the education of a white child, about twenty cents is spent for a Negro. Again, environment

has much to do with self-respect and culture. But millions of Negroes have no choice but the ghetto. Harlem in New York, the Second Ward in Chicago, Wylie Avenue in Pittsburgh, Beale Street in Memphis, and Nigger-town in Tulsa. Hopeful ambition is essential to progress, but it often seems a mystery that a Negro can preserve any buoyant expectation of success. Many do not preserve such expectation. At fourteen or fifteen years of age they fall into a state of lethargy. Then certain scientists learnedly expound some kind of a theory about bone pressure on the brain of the growing colored boy or girl. It is rather the pressure of prejudice which stunts ambition and as a consequence normal intellectual growth.

But in spite of these and innumerable other obstacles the Negro has advanced wonderfully. I have mentioned his improved literacy. In scholarship, too, he has made marvelous progress. Every year more than 1,000 Negroes obtain their degrees in the arts and learned professions. About 5,000 patents testify to the colored man's inventive genius. Granville Wood deserves credit for basic inventions on the telephone, Elijah McCoy discovered the system of locomotive lubrication, and Matzeliger invented the first machine to make a complete shoe. Dr. George F. Grant invented the oblate palate used in dentistry. Dr. Daniel H. Williams performed the first successful operation on the human heart. George W. Carver of Tuskegee has developed 165 by-products of the peanut and 115 by-products of the sweet-potato. Some of the latter include synthetic rubber, black paint, white flour, syrups, and ginger. From the peanut he produces milk, buttermilk, butter, salad oils, cheese, face lotions, inks, and dyes. From Georgia clay he produces colors which have baffled scientists. Carver is known on two continents and belongs to the British Royal Society of Arts.

In more esthetic pursuits the Negro has also advanced. He began by giving us our only real American music. Then came the "Black Swan" of 1861, the jubilee singers of Fisk University in 1870, Flora Batson in 1887, "Black Patti," and Roland Hayes who is now singing before the best audiences in Europe. In sculpture the Negro has given us Edmonia Lewis, Meta Warrick Fuller, and Jackson. Great painters are Scott, Tanner, Bannister, Boykin, and Brown. Ira Aldridge has been decorated by nearly every important country of Europe. At present Charles Gilpin is one of our greatest tragedians. In liter-

ature there are the poets Wheatley and Dunbar, Du Bois, said to have written the best English ever produced by a Harvard graduate, and the historians Williams, Woodson, and Brawley. William Stanley Braithwaite is a literary critic of reputation.

Perhaps, however, the Negro's greatest contribution to America has been in his homely avocation of farming. We often regret the tendency of our population to leave the farm for the big cities, but seldom give credit to the Negro for his extensive cultivation of the soil. We can thank Negro labor for the development of our four great crops of sugar, rice, tobacco, and cotton. Although the Negro forms only a little more than one-tenth of our population, about one-fifth of our farm operators are Negroes while he comprises one-third of our farmers and farm laborers. He owns more land than there are acres in Vermont, New Hampshire, Massachusetts, and Rhode Island. Between 1905 and 1915 his farm property increased 128 per cent. If increase in population comes principally from the rural districts, we can certainly look for a comparatively larger growth in our Negro than in our white population, especially since the notable decrease in foreign immigration.

The wealth of the Negro is estimated at nearly \$2,000,000,000. He conducts more than 50,000 businesses and controls over seventy-two banks. He does a yearly business of \$35,000,000. He conducts over forty insurance companies. One of these alone has an insurance of over \$35,000,000 and writes about 250,000 policies in a year. One of his banks has over \$2,000,000 in deposits and two of them over \$1,000,000. Heman E. Perry of Atlanta, Georgia, has proved himself a business genius of the first magnitude.

The Negro press is beginning to play a dominant part in our colored people's political and social life. It consists of about 300 newspapers and a dozen magazines. With his migration northward the Negro is becoming important in politics. In some of our larger cities he already holds a balance of power. With his wonderful advance in organization he will soon become a national political factor which will have to be reckoned with. He is slowly forcing recognition from the labor unions. In social service the National Urban League is doing praiseworthy work and is country-wide in its range.

This brief summary of Negro progress should convince Catholics that the conversion of the Negro is a work of the highest importance, a work of national as well as of religious value, a work of patriotism as well as of zeal. It should convince us of the imperative need of such undertakings as the Cardinal Gibbons Institute, a national school for the education of colored youth, and of Catholic Negro education in general. Without education we can never hope to make a serious impression on the race. But with Catholic colored leadership established much good can be done. With or without our help the Negro will continue to make progress. If we assist in his advance-

ment his progress will be of a more healthy kind and we may expect that our cooperation will enable him better to see Catholicism in its true light. If we continue to stand aloof, he will continue not to know us. His advancement will be largely of a material nature only and may do him more harm than good. As Senator Walsh has said, the greatest single opportunity, the greatest single task of the Catholic Church in America is the conversion of the Negro.

## Baptists and Methodists in Russia

PRINCESS E. ALMEDINGEN

**B**ETWEEN the years 1870-80 Lord Radstock, an English dissenter, came to St. Petersburg to preach the Gospel. He created a veritable *furor* in the upper classes by his daring, since it was no easy thing in Czarist Russia to preach anything not in accordance with Orthodox doctrines.

For a time "the Lord Apostle" was left unmolested, and his propaganda resulted in a number of conversions to "the true Evangelical Faith." These were mostly among the upper classes, for Lord Radstock did not penetrate further than the salons of the Russian élite. In due time he was obliged to leave the country, but he still succeeded in laying down the foundations of the first Russian Baptist Community. One of his most ardent disciples, Colonel Pashkov, threw himself into the movement and became spiritual head. Hence the Baptists in Russia still retain the then given nickname of "Pashkovites," or "Pashkovtzy" in its true Russian form.

After Lord Radstock's departure from Russia, his adherents began to build plans "for the evangelical conversion of the village," and as most of their leaders possessed wealth and influence, they gradually succeeded in "bringing the Gospel" to the country proper. Thus it is seen that the Baptist sect in Russia, like most others, was begun from among the aristocratic classes.

This movement probably did good to some people. Some knowledge of God and His Gospel is better than none at all, and it must be admitted that the ignorance of the Russian rank and file of all things Christian was simply appalling in the past, and the Evangelical crusade certainly did something to remove this ignorance. Furthermore, it must be said that if the Russian Baptists preached austerities from their pulpits, they certainly carried out those same austerities in their individual lives, both publicly and privately.

Ecclesiastical authorities naturally became alarmed, and in due time many of the prominent Baptists were exiled, but the movement was already begun. The chief trouble with which the Government was confronted when dealing with the Baptists was the steady refusal of the latter to do any military service, in defiance of all compulsion acts. Finally, after some years of struggle they were exempt. The general trend of the Czarist policy towards this denomination was one of a deftly concealed hostility mingled



with apparent toleration. The Petrograd Baptists had their own big "House of the Gospel," their own printing press, their magazine and school. On the whole it may be said that they were treated neither better nor worse than other heretodox denominations in the Empire. Partly, this may be explained by the fact that most of the Baptist leaders in Russia, following the lead given by Lord Radstock, invariably belonged to the aristocracy, and the rigidity of the law could be sometimes relaxed where the latter were concerned.

The Evangelicals in Russia did not long continue in unity. They gradually split up into numerous sub-divisions, the most prominent among those being the sects of the so called "Adventists" and "The Men of Pentecost." The State Church, especially her priests in the villages, regarded the dissenters at first with contempt, later with awe and hatred. The Baptists certainly had frequent, and, sometimes lasting, successes in the country, making irresistible appeals to the simple-minded peasantry by their unsophisticated services, their thrillingly pathetic sermons preached anywhere, oftener than not under the broad sky, and, perhaps, most of all, by the winning manners and the generosity of the Pashkovites.

It should be remembered that the Russian peasant hardly got any chance of gleaning information about the positive factors of life from his village priest. With the latter it was almost in all cases the dull grey policy of "the all-taking, nothing-giving spirit." The peasant knew that there were certain dues to the priest, legally appointed,

and he paid them, for fear of the law. But there was hardly any devotion, certainly no love, and no spirit of Christ either. Thus it is clear why the Evangelicals, with the continual message of practical charity on their lips, found good soil for sowing their seed wherever they went. Far be it from me to write an apologia *pro causa Baptisto-Evangelica*. I merely point to these facts in evidence of what is so often disputed, namely, the neglect of their flocks by the Russian Orthodox clergy. Another sect whose activity may be well placed on an equal level with the Baptists, is that of the Methodists. These came from America, and during the last twenty years the Methodist American Church in Petrograd, primarily opened for the benefit of the American residents of that denomination, recruited many a neophyte among the Russians.

Russian services were held there after 1917, whilst in the pre-Revolution years free English lessons were given by the pastor in order to enable the Russians to attend his services, which at that time could be held in no other language than English. The area of the Methodist activity was not so far reaching as that of the Baptists, though in the minds of the average Russians, the two were frequently mingled into one.

Those were the most important dissenting bodies in Russia. Others were much less significant, and moreover their existence was oftentimes of a very short duration. A further, and detailed description of these sects, especially of their relations with the Soviet, will constitute the subject of another paper.

## The Dawn of a New Social Conscience

J. B. CULEMANS

THE expression sounds trite. One of the favorite catchwords of the day, it has been overworked so much as to be little else than a cant phrase. Indeed, our social conscience will never be more than a shibboleth, unless the individual's conscience be aroused and set right on the problems we must face in America today and tomorrow. And to anyone reading the "Report of the First Catholic Conference on Industrial Problems," held in Milwaukee on June 27 and 28, 1923, it is quite clear that we are witnessing the dawn of a new day. For more than a quarter of a century we have admired and praised Pope Leo's Encyclical "On the Condition of the Working Classes." There was an almost unanimous conviction however, that the conditions described therein did not obtain with us; and consequently the active remedies suggested in the papal document did not call for general application in our land. Our problems were not acute. There was not that relentless oppression, there was not that abject poverty, there was not that down-trodden and exasperated class of laborers among us, ready to foment

revolution and aiming at the overthrow of society, that was unmistakably to the fore in Europe. We could perceive no immediate danger on the horizon. We saw no reason to grow alarmed and to busy ourselves averting imaginary perils.

True, the Pope did not base his appeal primarily on the dangers which society faced. He based it on the principles of Christian justice which must be asserted and must hold sway in economic movements at all times. Nor have we been confronted with a general upheaval. But as our last fallow agricultural areas filled up, the surplus of our agrarian population drifted to our industrial centers which grew with amazing rapidity. During the quarter century since the appearance of the Encyclical new problems have sprung up and vague symptoms have turned into real diseases. They were not readily diagnosed as malignant excrescences upon our social body. Individualism had a firm grip on the nation. During a century of wilderness-conquest and development, individualism had full sway and gave us many of our most prominent men

whom we came to admire as typically American. Besides, those great builders and captains of industry whom we extolled because they were so conspicuously successful, were almost entirely non-Catholics, little disposed to listen to anything emanating from a Catholic Pontiff.

The new problems, however, have forced themselves on the attention of their successors as much as on that of Catholics. They are national problems that we must face as a united people, and the solution of which we must work out together in a spirit of mutual forbearance and cooperation. That task will take years. And only another generation will realize what a fortunate beginning was made by the Catholic Conference on Industrial Problems. In the common parlance of the day and the literature on the subject our population is divided economically in two separate and antagonistic classes: capitalists and laborers. No fine-spun theories will alter that fact for the average mind: some, the few, possess and control the means of production and are secured in their dominant and domineering position by law and money power. Others, the many, the masses, are absolutely dependent on them, own nothing but their brain and brawn, must obtain their livelihood through them, and have no reserve to fall back on when productive use of these means is denied them by the possessing class. Each class is opposed to the other. Each distrusts the other. Each is thoroughly organized to fight its battles and to fight them to the end. There is no reason in the nature of things why this should be so. There is no reason why it should continue to be so. Neither does it serve any purpose to deny that it is so at the present time, nor to deny that a change is possible, desirable, imperative. The danger lies in blind adherence to the past. The remedy lies in bringing representatives of both sides to meet on common ground for fair discussion guided by certain well-defined principles such as those enunciated by Leo XIII. No one thus far has presented any better body of basic clear-cut social doctrines. Notwithstanding their guarded statements to the contrary or their open disclaimers, capital and labor are at present, each exclusively, interested in advancing its own ends, in stating its own side only, in winning as many adherents as possible for that side. They are mostly either unable or unwilling to see the other side has any rights that need to be respected, or to work for a compromise that will abate conflicts, promote harmony and redound to the future mutual advantage of both. A careful reading of the discussions elicited at Milwaukee on the crucial topics of the social problem: Wages, Collective Bargaining, the State and Industry, the Worker and Ownership, will bear out that view.

Both, too, usually forget the existence of a third party supremely interested in the outcome of their quarrels: the consuming public, which becomes the victim of strikes and violence on the part of unions, and the victim of extortionate prices on the part of capitalists. It is undeniable, however, that the public is still largely found on

the side of labor. Instinctively it realizes that labor's grievances are real, that they are of long standing, and have long been without redress. The public agrees fully with Leo XIII on the obligations of labor:

Religion teaches the laboring man and the artisan to carry out honestly and fairly all equitable agreements freely entered into; never to injure the property nor to outrage the person of the employer; never to resort to violence in defending their own cause; nor to engage in riot or disorder; and to have nothing to do with men of evil principles who work upon the people with artful promises, and excite foolish hopes which usually end in useless regrets, followed by insolvency.

If excesses do occur notwithstanding, the public has reason to believe that they are never altogether unprovoked. And it has little sympathy with the capitalist-employer who complains that the trades unions force up the prices of goods by their constant insistence on higher wages. He has, too, often been found watering his stock and squeezing from the public dividends on investments he never made. If the employer insists that the public fails to see his side in the wage controversy, the ready retort is that he fails to see his own side and does not take measures to remedy his own shortcomings, and the evils of overcapitalization.

It is this deplorable lack of intelligent cooperation between the parties to the economic war that must be overcome if the problems of capital and labor are to be solved on a peaceful basis. Thus far each of the antagonists has remained intrenched in his own camp, afraid or unwilling to meet the other side on neutral ground. At the Milwaukee Conference employers were very few in number. Do they labor under the impression that they have nothing to learn from a meeting of this kind? Or are they determined at all costs to continue in their aloofness and to have their own way unhampered? Whatever the reason, they are pursuing a very shortsighted policy. The world will move on, and social progress will come in spite of them. If their principles are sound, if their methods are right, they have nothing to fear from open discussion and comparison. If they are wrong, wholly or in part, hard economic facts will bring their blunders home to them in forceful manner. The law of supply and demand which they constantly invoke as governing industry, is not the inflexible standard of wages which they regard it to be. Justice, even the justice of a living wage, is the standard in all negotiations for the laborer's skill and strength. Thus far it has no place in their scheme of things and is merely classed as an abstract proposition, or as a form of sentiment indulged in by daydreamers without business experience. The law of supply and demand in industry is a form of expediency not unlike that which has long regulated international affairs in the past, only to bring disruption and war. Unless it give place to the fundamental law of justice, human relations can have no permanent basis or secure foundation.

This, in turn, implies that the employer gives his employees the essential facts upon which industry is based



the conditions that govern the buying of raw material, the manufacturing and selling of the finished product, together with the expenses of management which all these operations involve. It will mean that he must put greater trust in his employees than he has done thus far. And he may be surprised that these men will welcome such knowledge and seize upon it with utmost eagerness. Let the men be told the whole truth in open above-board fashion. It would benefit many a capitalist, saving him from crooked ways indulged in now because he can prevent them from coming to the light of day. It might also prevent the making of many millionaires. But that would be a distinct gain to the country, to the workers and to the consuming public.

It is along these lines that the individual conscience needs to be quickened if it is to eventuate into a new social conscience. The convenient myth that corporations have no souls, has given rise to too many abuses. Only by bringing moral principles to bear on corporate life, by giving these moral principles full sway in industry, can we expect to secure industrial peace and prosperity.

It is for the express purpose of promoting an ever growing attendance at the annual meetings of the Catholic Conference on Industrial Relations that these considerations are here set forth. It is the only open forum in the land today where these problems can be discussed freely, fearlessly, by capitalist and laborer alike, both getting a fair hearing with the minimum of restraint upon their plans. "No vote shall be taken on any question of industrial policy": this proviso from the Conference's constitution does away with all danger of ill-considered, hurtful action. Instead of the present armed truce, designed to gather new strength for the next clash, both capital and labor need to build permanently for the future upon the immutable principles of Christian justice, rather than upon the shifting sands of expediency. The question of the closed shop vs. the open shop, or any similar question, is subordinate to the question of the orderly progress and development of our country.

## The Morality of Piracy

ELBRIDGE COLBY

**A**LL the world is willing to admit that piracy is immoral. It is and always has been beyond the law. And yet I do not use the term "morality" in that sense. I use it rather in the sense in which it was used by liberal thinkers in late eighteenth-century England. When one of these was asked to do a critique on this or that novel of the day, he never failed to express his opinion as to its moral effect. The work might be amusing, it might be light and inconsequential, or it might be so utterly fantastic and imaginary as to have no direct relation to life at all. Yet the critic always persisted in discussing the moral effect of his victim on the dissecting table of criticism. Was poetic justice done? Were the wicked

punished? Were the good rewarded? Was vice made abhorrent and virtue attractive? These were the questions asked by that type of literary man, who asked them in a frank endeavor to discover the "moral effect" of the work under scrutiny.

It was all very well, one might say, for writers to adopt this view in a century which saw the crudity of Joseph Andrews, and Tom Jones, the simpering silliness of Pamela, and the vengeful spirit of the Gothic romances reduced to the perpetuity of print. Then also, why not today? Must the perplexities of many marriages, and the grinning sardonic tune of deformed gargoyles, and the transgressions of clergymen named Simon, alias Peter, be paraded for the amusement of the multitude, in spite of the obviously bad moral effect of their examples?

However, I am not in the mood for diatribes. I am thinking principally of piracy and of those apparently attractive gentlemen who sailed the Spanish Main. How many a time and oft have we not played pirates ourselves, as Tom Sawyer played down the Mississippi on a raft! How attractive and romantic the trade appears when set forth with the attractive skill of a penman like Stevenson or Sabatini! And how these gentlemen labor to make their tales moral! In their works and in other works of the same strain, there are villainous pirates, to be sure. But there are also virtuous pirates, like Captain Blood, for example, who was "chivalrous to the point of idiocy." Always they are led to piracy by untoward circumstances. Never will these heroes have the need to be penitent. They could not beat their breasts and say "*mea culpa*" for they have committed no fault. They are not even guilty of courting the occasion of error, so adroit are their author-creators in making piracy the seemingly proper outlet from unjust oppression and cruelty. Yet thieves and pirates they were, nevertheless. However, unlike thieves and pirates in reality, these pirates of fiction always seem to escape the punishment for their sins. Captain Blood, to be sure, is truly penitent and contrite, and the appellation of "thief and pirate" rests heavily upon his soul, before lucky circumstances, chained together without even the appearance of veracity to fact, effect his restoration to dignity and honor.

Far more moral than these works of fiction, are the books of fact. Place historical truth alongside of these romantic yarns, and the interest of the tale remains, but the "moral effect" is as pronounced as one could wish. This we are enabled to do through the kindness and the interest of two gentlemen of the present day and age. Mr. Arthur M. Harris has gone into the court records, extracted portions of sworn testimony adduced by competent witnesses in court and come back with an interesting series of "Pirate Tales from the Law." Dr. J. Franklin Jameson has looked into historical records of other sorts and presented the correct information on "Privateering and Piracy in the Colonial Period." From these two books, we can secure all of the exciting adventure a man

might wish. From them also, we might draw the moral lesson which the high-minded men of the late eighteenth century wished to see in every volume.

Privateering was probably to blame. Privateering was condemned in the late nineteenth century and has gone out of existence, the last expiring gasp of the practise being the declaration of the United States in 1808 that, though we would not resort to privateering we retained the right to do so "in principle." A privateer got his remuneration for serving his nation on the seas, in the wealth of the cargo he captured while holding the King's commission. While that was flagrant, it was an appropriate trade. But when war was over, mere trading seemed a dull, drab, unprofitable thing. The lure of the gold urged him on and he continued his seizures even without the national sanction which rendered them legal. Thus it was that Captain Kidd began his brief and not extremely profitable career under the Jolly Roger, although he persisted in the fact that he never seized any boat but those that bore the flag of France or carried a "French pass." So careful was Kidd of keeping always just within the law, that he was finally convicted, not of piracy, but of slaying one of his gunners by a blow on the head with a bailing bucket.

The high seas led them almost inevitably to a grave beneath the waters, or else to the gallows at Wapping between the high and low water marks. Many a capture made by a privateer was declared by admiralty courts illegal and the privateer had all his fighting with nothing to show for it but his wounds. Small wonder, then, that those with little moral stamina failed to bring their boats in and became pirates instead of privateers. It was a hard life, and not near so attractive as it is painted in colorful pages of romance. Every ship was not a Manila galleon crammed with gold. The prize was far more likely to be loaded with butters and calicoes. The pistol in hand and the cutlass in teeth rather lose their glamor before the records of seamen with "nothing but what they could borrow and the clothes on their backs" or those other seamen who were "about fiveteen dayes without a penny of money" and some "without victualls three dayes together."

Here is a typical haul from one craft, recorded anew for us by Mr. Harris: thirty-six hogsheads and three barrels of rum, twenty-five hogsheads of molasses, three barrels of sugar, cotton, indigo, wire cable, a small amount of French and Spanish coins, one pair of silver buckles, one silver watch.

And with such a haul, the pirates had to descend to the menial business of traders after all, peddling this merchandise in coastal towns. There were no huge chests of clinking gold coins to be toyed with in the glittering sunshine. It was about as romantic as holding up a fleet of motor trucks loaded with Minneapolis flour and selling the competing brands at prices far more below the market

than the rival firms ever reached in the heyday of price slashing competition.

Some idea of the amount of pirate blood that reddened the scuppers of those nefarious craft may be gained by studying the 500 pounds of bandages and medicines which Blackbeard requisitioned from Charles Town at the point of his cannon and the threat of instant death to innocent hostages he had in his hands. And there was poetic justice indeed, even in the facts of history, for when Bonnet and Rhett lay aground on the muddy banks of a river inlet, with their tilted decks making cannon work difficult and ineffective, was it not the incoming tide that righted first the rightful fighters and caused the defeat of the pirate craft? And then, in a huddled bundle of humanity, the pirate Bonnet went to his death at the end of a rope, speechless with fear.

Tides and tallow and beef, sugar and rum and molasses, coffee and calicoes, and, butter and ropes—heavy work this. Small wonder the pirates sometimes hung despondently over the rail of their ship and wondering what heavy stevedoring they would be in for next. "After all, this pirate business was pretty slow work; meanly paid drudgery for the most part, certainly not worth risking a fellow's neck."

## Art on Fifth Avenue

MARY REBECCA O'CONNELL

SUMMER is the time when the Manhattanites "fold their tents like the Arabs" and leave their city to the tourists. The sight-seeing coaches bloom with the "beauties" of Kokomo and the high-brows of New England. We are going to descend from the roof of a Fifth Avenue stage, and wait on the east side of the Avenue for a break in the traffic and at the same time admire the long gray building which houses some of the loveliest things made by the hands of men.

The simple, dignified lines of the Metropolitan Museum deceive one as to its height, but our ideas change when we have entered the main hall. The thick walls shut out the din and dust of the street, while the lofty ceilings and view from the rear windows of the trees of Central Park make visitors forget the heat of the sidewalks. This main hall is hung with medieval tapestries in perfect condition, their colors little faded. A few choice pieces of sculpture and the outer stone casket of some long dead king's coffin, covered with hundreds of carefully drawn little pictures made about two thousand years ago, occupy the center of the floor. Many galleries lead off from this. In one is a fine collection of Rodin's work; a certain piece called the "Hand of God" always impresses me. A gigantic hand, strongly modeled, is shaping a man and woman, the figures are almost finished; the whole composition reverently suggests the might and power of our Creator. In another gallery we are delighted with models of ecclesiastical sculpture, altars and pulpits are carved and orna-



mented so exquisitely, so daintily as to rival the lace of the vestments worn by the priests celebrating Mass in the churches from which these treasures were removed.

Looking at the Spanish altars and tapestries of the thirteenth century, one can realize why Dr. Walsh called *that* "the greatest of centuries." Passing on, we come to Egyptian rooms, where from gorgeously decorated mummy-cases the portraits of their tenants gaze haughtily at the motley tide of strangers which ebbs and flows about their unquiet sepulchers. Here also may be viewed the household furniture, utensils and clothing of this highly cultivated people.

Under the roof of the museum are found the idols of Egypt, China and the Indies, strange gods of long-forgotten peoples, pictures, statues of Christ Crucified and His dear Mother, the Saints and Martyrs of the Church. A thrilling commentary on man's ceaseless struggle toward a higher and better life!

Now, we have entered the Armorial Gallery, where plumed knights with spears at rest seem about to ride us down. Armorial bearings, crests, coats-of-arms, chain mail and ancient weapons, men-at-arms with visors closed, all the "panoply of war," as it was waged in the days of the Crusades, is here displayed. In the Hall of Buildings, there are models of the temples that once clothed the Roman hills, or formed the stage from which orators of Greece taught their philosophy. There is a fascinating model of Notre Dame de Paris, with its gargoyles and saints, so wonderfully described by Victor Hugo. Nearby is a gallery showing the evolution of sculpture in Greece. First the figures were quiescent, the hands with fingers spread were flat against the bodies and feet resting solidly on the ground. Gradually motion was simulated and we see the Greeks laughing, running, dancing, until the climax is reached in the Hermes of Praxiteles, which has never been surpassed even by Michael-Angelo Buonarrotti. Of course, these are plaster copies of the originals in the Vatican Museum, the Louvre and other European galleries.

Now we will mount the grand staircase which is lined with interesting busts, etc., that tempt us to linger, but the Old Masters are above stairs and we hurry to them. Fra Angelico's charming angels, pictures by Peter Paul Rubens, who so dearly loved to paint the little laughing St. John playing with the baby cousin who was his Lord and his God. The Madonnas and Saints of Tintoretto, Correggio and Velasquez. The stately Van Dykes: "The Blue Boy"; Burgomasters with their liege but unlovely ladies. Holbein, Murillo, each has contributed something to this marvelous company. Then the Altman Collection, with its fourteen authenticated Rembrandts. "The Old Lady Cutting Her Finger-nails" is considered that artist's masterpiece and one of the great paintings of all times. The wonderful light effect is produced apparently from a sky-light over the old dame's head. "The Merry Company," by Franz Hals, with their hard, red faces and bleary eyes, would make capital argument for prohibition.

In this room we walk upon Persian carpets worn thin by tread of feet for twelve centuries. Kings' chairs and thrones of Archbishops show us the seats of the mighty. Cases contain hundreds of pieces of Ming pottery and cloisonné; about twenty Chinese dynasties are represented. Benvenuto Cellini, roysterer and rogue, greatest goldsmith of the golden age of art, would not sleep in his grave could he but know that a "dog of Jew" had purchased, and donated to a nation unborn in his time, his masterpiece. I refer to the Rospigliosi Cope, which Mr. Altman bought for \$100,000 from the descendant of the prince to whom Cellini had sold it. The cope, or dish, had been ordered by the reigning Pope, to adorn the Vatican banquet table, but Cellini had a row with His Holiness, either because the former committed murder or ran off with somebody's wife, and had to go while the "going was good." To spite his august master he sold the piece to the Rospigliosi. The dish is shell-shaped, of lovely Venetian glass, resting on a lizard that in turn stands upon a turtle's back. Both creatures are of pure gold, their scales and shell-plates of beaten gold, perfectly executed and encrusted with hundreds of tiny, precious stones. Springing from the lizard and turtle is a sea-serpent, whose sinuous body is also of gold; the gem-studded head arches out and over the dish. The whole wonderful piece is about fourteen inches high and eight inches wide at its greatest breadth.

There are also reliquaries and other lovely things by the same master, but we must tear ourselves away that we may spend a short time in seeing queer, clumsy and beautiful watches, Jacobean and Irish silverware, Chinese jade and fans, old Peter Marie's snuff-boxes of gold, some gem-studded, others bearing miniatures of court-beauties and theatrical favorites. Then the dance programs, also of gold, souvenirs of a night's pleasure, trifles carried by the frail and lovely ladies of Louis Fifteenth's court, upon whom were squandered the hard-wrung taxes of the poor. No wonder the deluge that cynical king prophesied came to wipe out the old régime.

Do you love old furniture and wall-paper, laces made by delicate hands of nuns in Belgian and French cloisters, vestments of Roman, Coptic, Hebrew or Mussulman priests? All these and many more interesting and beautiful things are here for you to see, to admire and copy, if you are clever. In the modern picture galleries every well-known painter of the last centuries is represented. from Rosa Bonheur's "Horse Fair" down to miniatures. One of the finest canvases is "Joan of Arc Listening to the Voices," a tall girl wearing the homely garments of poverty, with toil-scarred hands, the strong, unbeautiful peasant face so wrapped in contemplation. Dimly as in a dream, one sees the armored St. Michael and his attendant angels against a background of trees, the whole composition bathed in the tender lavender light seen only when the sun shines through the delicate foliage of early spring.

Now the curators, with mellow Irish voices, are calling "All out, all out," and it is five o'clock. We leave by the rear door and go out into Central Park, to finish our education with a peep at Cleopatra's needle, as the obelisk is called, and if we stroll through unfrequented by-paths, perhaps we will see the flutter of a white garment, as a nymph or dryad, straying from the orderly rows in the museum, tries to find a sylvan glade in "Lil Ole N'Yawk."

### COMMUNICATIONS

*The editors are not responsible for opinions expressed in this department*

#### An Austrian Orphanage

*To the Editor of AMERICA:*

Several weeks ago a small notice in the Note and Comment column of AMERICA for March 22 told of the great hardships some Austrian nuns were undergoing trying to feed and clothe and keep warm all the small children that were brought to their orphanage, and besides they had standing against them a debt of 50,000,000 kronen, which seemed huge to them, but only amounts to about \$725 in United States money.

I said to myself surely the readers of AMERICA will at least send in enough to pay off this debt, and I made my donation and asked the editor for further information and find that this cry for help came from Schw. Cäcilia Jorde, Waisenhaus zu St. Anna Steyr, Austria, and only \$252.50 had been sent in.

These Sisters go to bed hungry many nights that the children may be fed. It is a struggle for them to exist, and I am sure it would give them more courage to struggle on if the readers of AMERICA would send in enough to wipe out this debt. Donations sent to AMERICA will be forwarded to them.

Canton.

J. F. O'D.

#### "Oration" and "Orison"

*To the Editor of AMERICA:*

The writer has more than once protested against what, to him, appears to be a mistranslation of the Latin word *oratio* by the English word "oration" in prayer books, Holy Week books and works on the liturgy. The mere Anglicizing of a foreign word does not always accurately convey its original, true meaning. Thus the Latin word *orare* means "to pray," and *oratio* means "a prayer." But the English word "oration" means something quite different, namely, "a public and elaborate discourse." The proper English word therefore to express the meaning of the Latin word "*oratio*" would seem to be "orison," which means "a prayer."

If the writer is wrong, he would like to be corrected; if right, he would like to see others set right. The constant use of the word "oration" in prayer books always leaves an unfavorable impression on his mind and is frequently a source of distraction, reminding him of the story of the foreigner studying English who on learning from his dictionary that "to trickle" means "to run" and "anecdote" means "a tale," asked if it would be correct to say: "I saw a dog trickling down the street with a tin can tied to his anecdote!"

White Bear Lake, Minn.

WM. F. MARKOE.

#### Just the College for Their Sons

*To the Editor of AMERICA:*

In these sad days when distracted parents and equally distraught mentors are bewailing exaggerated athletics and social affairs *de luxe* and when *studium* is making way for "stadium," there comes a delightfully refreshing breeze from the Sunflower State of Kansas. With pleased bewilderment I reread in AMERICA

for April 5 G. F. D.'s letter, "A Student Makes His Complaint," complaining, I scarce know whether in jest or earnest, that his college professors keep him so busy that he has no leisure time for reading the classics. So there exists still an old-fashioned boarding college where neglect of studies, even in so good a cause, brings with it lowered standing and parental displeasure? This must be a fairy place, akin to if not identical with the mythical "St Maures" of Father Finn's well beloved schoolboy stories. Were I one of its faculty I should place G. F. D.'s letter on the front page of my advertising literature and expect to have the registrar bombarded with applications from industrious, ambitious youths and from earnest but much-tried parents who had long been seeking just such a college for their sons.

Truly I sympathize with G. F. D. in his dilemma, for I myself attended boarding college, but perhaps I may suggest to him that colleges, in general, seek to foster rather than satisfy a taste for good literature, leaving to the university and to after-life the more leisurely cultivation of this taste. In high school, nine bulky "book reports" *per annum* on the works of such authors as Scott, Thackeray, Dickens, etc., assured sufficient acquaintance with the classics, and in college the English course (the novel, short story, essay, poetry and the drama) was based on rather extensive, albeit compulsory, reading along all these lines.

A well-balanced ration in all branches of arts and science plus almost universal participation in athletics, assigned periods for study and required attendance at entertainments, etc., left us, indeed, but little time for reading books of our own choosing, but even this little time, I regret to say, was spent by many in devouring story magazines of more or less objectionable character, surreptitiously smuggled in. Has G. F. D. no stirrings of conscience on this point, no such contrite *mea culpa*?

In conclusion I would like to suggest that this particular question of the Notre Dame Survey Questionnaire be made to read: "How many books—classics or standard authors—have you read during the summer vacations of your college course?" Then, I trust, could G. F. D. and the immortal "199" proudly step up into the front rank with a goodly list to their credit.

St. Louis.

C. F. E.

#### Our Indian Situation

*To the Editor of AMERICA:*

The article in the issue of AMERICA for May 3 "Are Catholics Failing the Red Man?" was to my mind most timely. From far and wide comes the cry of the pagan to come and save him. Let us be truly apostolic in our interest in the foreign missions, but there is danger lest the great appeal they make should cause us to lose somewhat our concern for the saving of the Red Man. Let us strengthen in every section our far-flung battle-line, but especially there where for centuries our heroic missionaries have suffered and died to save the American aborigines. We must follow up their successes, and carry on until every one of our 340,000 Indians has been won for Christ.

It is startling in the extreme to think that today more than 100,000 of our Indians know not Christ, nor even the elements of His teaching. These last few years there is a "Cult of Death" rapidly gaining hold on these pagan Indians, and even on not a few of the Christian Indians. Its effect is most demoralizing on all its devotees. This cult has as its "sacrament" a substance called "peyote," which consists of the dried flowering tops of the Peyote cactus found in Mexico, and in a few of our southwestern States. This so called sacrament is declared to be an intoxicant and a narcotic, and induces a powerful habit-forming drug. Because the cult has arisen among the Indians themselves, it appeals strongly to their racial pride, and is proclaimed to be the religion for the Red Man. It has its missionaries, many of whom are young, educated Indians. Their activities have extended the cult from the Southern States, to perhaps the Canadian border. In



Oklahoma the Peyote Church has been chartered under the name of "The Native American Church." In at least four of the States more than twenty-six per cent of the Indian population is affected by the Peyote cult. Who can not see in such a cult but another means used by the Spirit of Evil to keep from Christ a noble and religious-minded race?

Our non-Catholic brethren are active in combating this new menace, and are alert to the importance of mission work among the Indians. They are zealously extending their efforts to every corner of the Indian country. Already they have in the field some 428 "ordained ministers" and 550 native helpers. Their churches number 597. There are 2,262 Indian children enrolled in their mission schools. In all, the Protestants claim 80,000 Indian adherents. Just a few months ago there was completed by the Protestant churches, under the direction of an expert, a survey of the social, economic and religious life of the American Indian. The findings appear in "The Red Man in the United States," by G. E. E. Lindquist. It was discovered in this survey that there are 46,000 Indians on forty reservations untouched and uninfluenced to any large extent by any church, while there are 20,000 Indian children of school age not attending school, and from 9,000 to 10,000 unprovided with school facilities. Now, that conditions are known, plans are made for close cooperation among the Protestant churches in seeking to win especially the younger generation of Indians.

Surely, the Indian cause demands special attention also from us Catholics. Our people will gladly support this cause if they but realize its importance and know just what is to be done. Let us then broadcast far and wide that we have a Bureau of Catholic Indian Missions at 2021 H Street, Washington, D. C., which is the official channel through which aid can be given to this great cause. The *Indian Sentinel*, the publication of the Bureau, will tell in detail just how things are going on the firing-line of the Indian missions and will show how each of us can directly and definitely promote the interests of the Sacred Heart in some section of the Indian mission field.

St. Louis.

LEO C. CUNNINGHAM, S.J.

#### Applied Democracy in Catholic Church

To the Editor of AMERICA:

How is this for a first class "scoop" in what might be called "applied democracy." It is hard to believe that it all happened in what is, in many respects, the most undemocratic city in all America, but it did happen. I saw it.

The scene is the basement of the Jesuit Church of St. Aloysius in Washington. The time is half past nine on the Saturday night before Easter Sunday. A large crowd is struggling to get to confession. "Holding forth" in a "box" near to the front door is a priest whom I used to know years ago when he was the pastor of a very old church in Spanish Town, in the Island of Jamaica, in the British West Indies. The line opposite to the one in which I am standing holds a curious assortment of penitents. The first two are negro women, much the worse for wear. Penitent number three is a Congressman from one of the far Western States; number four is an Associate Justice of the Supreme Court of the United States; number five is a negro boy. Then follows a distinguished and very worthy member of the United States Senate, a gorgeously dressed young lady of what is said to be the "flapper" type, another negro and, last of all, a very active and very-much-in-the-public-print Congressman from, I think, Illinois. The Supreme Court Justice holds a very ordinary string of rosary beads in his hand and appears to be just a trifle nervous. So, too, does the Congressman. The "flapper," the Senator and the negro boy are markedly blasé.

I take it that it is not of particular importance to record the fact that distinguished national statesmen, "flappers" and negroes make their Easter duty as do those of us who belong to the

great unwashed. But it is important to mark that we have reached a stage in our progress wherein we admit of time and place where there is no rule of precedence or preferment. Each man takes his place in the line *as a man*, and takes his medicine, too, when he gets it.

If any one of these distinguished statesmen had appeared in a frock coat at eleven o'clock in the morning at the First Baptist Church of Washington or the Fifth Methodist Church, Mr. Hugh Miller with his all-seeing camera would have been abroad and newspaper readers in all parts of the land would have viewed a few weeks later, "Senator So-and-So Attends Divine Services at Washington." Yea, verily! But, as Sam Blythe once said to a cub reporter who came to Washington to join the staff of the Associated Press, "If the President kisses his wife on the east portico of the White House, the occurrence need not be noted; but should His Excellency venture upon a similar undertaking with some other fellow's wife—well, then, that's something else again."

Washington.

EUGENE WEARE.

#### Art and the "Funny Strips"

To the Editor of AMERICA:

Some five or six years ago Dr. Walsh, writing in one of our Catholic papers, scolded his readers for their lack of interest in art, and paintings in particular. The writer took his article very seriously and started out to see if the doctor was correct in claiming that one cannot look at great paintings without thinking, and without gaining a cultural advantage. Many, many visits I paid to the Chicago Art Institute during the next few years going from one canvas to another, reading the titles of the paintings and names of artists with dull head and burning eyes as my only reward. But I kept going because I believed in Dr. Walsh, and by and by I came to know the paintings by groups such as landscape, portrait and so forth, and seemed to find a little pleasure in comparing the works of different artists. Lovers of this art need not be told that it was not long after I fell into the habit of making these comparisons before I became a lover of the beauty in form and color that fills our art galleries. Without having read a single text book on painting I happily gained a knowledge and appreciation of this art.

All of which I am prompted to tell you because of the editorial "Jiggs and Co.," in AMERICA for April 5, and a set of cartoons which appeared in one of our leading papers recently caricaturing visitors at the Chicago Art Institute. I am quite sure I passed through all the awkward poses shown in these "studies" during the years described above. These cartoons were painfully realistic, so much so in fact that I imagine they would discourage thousands of people from ever attempting to gain a knowledge of art by playing the "gawk" as I did. We do indeed need more nonsense in our life such as Mr. Kennedy pleaded for in a recent issue of AMERICA, but I am inclined to think that the people who would find humor in such caricatures as these belong to the vast army who think that more than one trip to an art institute is a waste of time.

Perhaps your editorial, which I took to be a blank approval of all "funnies," did not cover cartoons such as I am referring to. Even so, I feel as if I had been betrayed by a friend, for long ago I realized I could not find the time to solve the problems of life by myself and turned over the job to Catholic editors. And long ago these editors gave me the impression that Mr. Jiggs was a "moron" and that laughing at these silly pictures was only one step removed from laughing at a cripple or an idiot. So outspoken have I been against these sheets that some of my friends have found more pleasure in mailing me copies of especially silly samples of this work than they apparently gained out of the "funny" itself, and some of them have been kind enough to present me with a bound volume of "Bringing Up Father."

La Grange, Ill.

C. V. HIGGINS.

## AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MAY 24, 1924

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## A Plank in the Platform

WITHIN the next three weeks the national conventions of the great parties will be called. Each has two tasks, of which the first is to select a candidate and the second to agree upon a "platform." There was a time when the platform was a declaration of principles, but for more than sixty years, or since the convention which nominated Lincoln, platforms have rarely included anything so definite and precise as a principle. With scarcely an exception, they have been turgid documents in which the politicians alternately pointed with pride or deplored with grief, denouncing all that was tainted with Democracy or, as the case might be, all that even indirectly was Republican. Since they were nothing but "campaign documents," with a list of party shibboleths and party slogans, sensible men have come to disregard them, or to consider them as so much tinsel and bunting, necessary at convention time but of no permanent value.

The present year offers the great parties a real opportunity to be of genuine service to the country. Senator Underwood suggests that now is the time for a clear-cut declaration of the important principle contained in the Federal and, substantially, in all the State Constitutions, which forbids discrimination against any American on the ground of his religious creed. The Senator also announces that he does not intend to rest satisfied with a mere suggestion. But it remains to be seen whether his party, popularly symbolized by a donkey, will have the sagacity to act upon the Senator's advice. The Democratic party, as a rule, has championed the rights of minorities, in accordance with the Jeffersonian spirit, and it has never been known as the home of the oppressor. But the Republican convention meets first. Will it wisely steal the thunderbolts which, it would seem, Senator

Underwood would have wielded by his own party?

This proposed denunciation of the Ku Klux Klan and its allied societies cannot be regarded as a mere matter of party tactics. Neither of the great parties is wholly free from association with this dangerous enemy to good government which wherever established has brought with it an orgy of bitterness, hatred, discord and bloodshed. In Indiana where the Klan is probably strongest, it is connected with the Republican party; in the South its chief alliance is, generally, with the Democratic organization. A clear statement made by both parties, singling out the Klan and all similar factions as enemies of the principles upon which the American Government has been founded, is in order. Will the two major parties recognize their duty, and act upon it? Or will they leave it, along with other duties, to be fulfilled by a third party?

## The Steel-Trust Reform

WHEN something more than a year ago, the Steel Trust began to end the abominable twelve-hour day, its responsible head was the visible embodiment of doubt, pessimism, and despair. The workers would be dissatisfied, he wrote. Profits would fall off. The carefully elaborated plans of the Trust would be disorganized. The public would be forced to wait longer for its steel, and to pay a notably higher price when delivered.

Not one of these things has happened. The steel industry added nearly 18,000 names to the pay-roll, but the year showed a net surplus income of \$62,241,340. In his customary annual report, Judge Gary was almost optimistic. Labor conditions were steady, the workers appeared to be satisfied, the public approved, and the earnings were good. What more could be asked? The gloom of the preceding year had lifted, and all was sunshine and fair weather. Judge Gary had at last consulted the bright lexicon of youth, to search in vain for a word conspicuous because it was not there.

History repeats itself amusingly. Practically every improvement in the condition of labor has been forced by the public against the earnest objection of employers. Nearly a century ago, the humanitarians who tried to take the children out of the cotton-mills of New England and to reduce the hours of toil from fifteen to twelve, met the same objections used in 1922. The workers themselves desired to begin work at five in the morning, the earnings of the children were absolutely necessary, competition from the South could not be met, bank-deposits would fall, and the mill-towns would be deserted. Therefore, inhuman conditions had to be maintained. But no evil results followed the humanitarian reform.

Capital is often singularly stupid in opposing its own best interests, but now that the Steel Trust has seen the light, there is hope for other industries. They too may learn that it pays to treat their employes as human beings, and not, as Leo XIII once wrote, as mere machines for making money.



### The Methodist Divorce Law

THE call of the Methodists assembled in national conference at Springfield for a stricter interpretation of the law of divorce, merits approval. What is planned falls short of a complete return to the Christian ideal of the sanctity of marriage, but it is a step towards a higher standard, and, under the circumstances, is probably all that can be looked for from any Protestant church. As such, it will be welcomed.

When the so-called religious reformers of the sixteenth century, more out of hatred for the Catholic Church than a desire to promote the spiritual welfare of their followers, began to legislate on divorce, they let loose a flood of immorality which now threatens to destroy the very basis of society. Severing the marriage-bond from every intimate connection with religion, they reduced it to the status of a contract essentially secular. But give human nature an inch, it will invariably take an ell, and in this matter which so often involves an appeal to man's baser passions, the Protestant world did not stop with an ell. By degrees it transformed the matrimonial contract, with its indissoluble obligations, into a contract easily terminable, and in some jurisdictions terminable for reasons of the most trifling moment. Divorce has not, as was once alleged, made marriage more sacred in the eyes of the public. It has, on the contrary, established the tradition, now taken for granted by most non-Catholics, that there is nothing especially sacred or binding about a contract which, as in some parts of the United States, can be dissolved by a country squire, or set at naught by a parcel of politicians masquerading as a legislature.

The Methodists form a large and influential group in the religious life of the country. If they can enforce their new rulings on divorce with impartiality and consistency, there is reason to hope for a decrease in the ravages of this devastating social evil. But they will do better by striving to impress upon their young people the truth that marriage is a contract imposing solemn obligations which neither the parties themselves nor any power in the State may curtail or terminate.

### "Fewer Books but Better"

AT a recent meeting of the New York Booksellers' Association, a plea was made by one of the members for "fewer books but better." The booksellers are realizing what the booklovers learned years ago, but they too are unable to discover why so many useless books are published. "The book business," commented one of the critics at the meeting, "is like a Niagara of trash, pouring into oblivion."

It is not probable that most of the authors who rush into print pay the publisher for the privilege of seeing their names on the title-page of a book, and for the subsequent thrill of sending autographed copies to admiring friends. There are publishers, more properly, perhaps, printers, who do a thriving business in urging budding

authors to sign upon the dotted line for so many copies, just as they also solicit the trade for billheads, price-lists and catalogues. But the old, well-established houses, priding themselves upon a name and reputation, while they would consider this commercialism highly dishonorable, often do not succeed in giving the public a greatly superior class of books. A recent example is found in an expensive volume, published by a famous London house with a branch in New York, dealing with the medico-legal aspects of insanity and crime. Reading the announcement, the student would conclude that within these covers is found a coldly scientific discussion of a problem which both in law and in psychology is as important as it is complex and obscure. The perusal of but a few chapters suffices to show that what he has purchased is nothing but a "popular" exposition, loose in its terms and inaccurate in its exposition. If the advertisement be taken as a sample, the goods delivered are not as represented.

It need not be said that the house with a reputation will not court the risk involved in publishing a book which appeals chiefly to "baby brains poisoned by vice." Unfortunately, there are publishers who think themselves justified in marketing anything that will sell. It is often a difficult matter to decide what manuscripts should be accepted by a reputable firm, but in view of the laxity which is all too common, it is wiser to be rigid rather than yielding, even at the risk of arousing the scorn of some smart reviewer or callow columnist. It is the publisher with the free and easy conscience who is bringing the day of State-censorship nearer. If he has no regard for good taste, good manners, or good morals, he will be well advised to set his house in order for the sake of his commercial welfare. Most emphatically should his motto be "Fewer books but better."

### Some Prohibition Leaders

WHEN the superintendent of the New York Anti-Saloon League was sent to the penitentiary, few opponents of the cause for which he stood felt anything but a certain compassion. Yet a general feeling of relief was afforded by the reflection that an ever-flowing source of rancor and uncharitableness had been sealed for a time. For many years Mr. Anderson had been a conspicuous example of intemperance. Utterly unable to admit that some of his fellow-citizens might consider resistance to the Anti-Saloon League a conscientious duty, he permitted himself a liberty of speech which not infrequently degenerated into vituperation. All who thought that prohibition by statute law was not the best means of teaching self-restraint and temperance were branded as hirelings of the liquor trust, and, by that token, enemies of all that was good. It is regrettable that so much of Mr. Anderson's bitter and intolerant spirit still survives, and still more regrettable, since it indicates a fixed policy, is the determination of Mr. Anderson's former associates to canonize him as a martyr in a sacred cause.

Following hard upon Mr. Anderson's conviction came the downfall of Congressman Langley of Kentucky. Mr. Langley voted for the Eighteenth Amendment and made political capital of his vote in a bigoted and somewhat backward community. It is now alleged that for some years this Prohibitionist has been fattening his bank-account by conspiring to set at naught the Amendment for which he voted and of which publicly he posed as the sincere and whole-hearted defender. Mr. Langley not only nullified the law himself, but used his official position to lead others to violate it in such a manner as was profitable to himself. Some of his plans miscarried; had they succeeded they would have involved malfeasance, perjury, bribery, and other forms of corruption on a national scale. An honest official who refused to sell his conscience for money blocked Mr. Langley's schemes, and

Mr. Langley will probably spend some years in a Federal prison, where ample opportunity will be afforded for meditation upon what might have been and what is. Retribution in a form all too uncommon has overtaken one of the men described by Senator Reed as "the brigade who voted for prohibition with a whisky breath."

Very few causes, however admirable, escape the penalty of a lunatic fringe, but with the forces which made Prohibition part of the law of the land, the fringe is so wide and long that it forms a notable part of the fabric. It is to be hoped that the just punishment which has overtaken these two Prohibitionist leaders will incline the rank and file to admit that they have no monopoly of virtue and that opposition to Volsteadism is not necessarily based upon dishonesty of purpose or an incurable love of vice.

## Literature

### The Catholic Triumfeminate

**I**T is with graceful pride that Catholic literature boasts of embracing within its fold three of the most distinguished essayists of our day: Alice Meynell, Louise Imogen Guiney and Agnes Repplier. This triumfeminate receives the salute of the literary world in recognition of art triumphant in that most difficult of literary endeavors—the writing of an essay.

The essay is a supreme test of a writer's skill, deriving its very being from that transmitted personality of the writer—style; and style, which is the writer's fugitive self, creates great art. The essay is characterized by the light stroke, the touching of life with the tips of sensitive fingers. It is the lyric of prose. It is concerned, not so much with what is said as *how* it is said. The essay also unfolds the author's philosophy of life. To "feel" an author is a reader's high tribute; in no other type of prose do we feel nearer the hand that wields the pen than in the essay. Moreover, the philosophy that pervades an essay is not to be mistaken for the burst of feeling that kindles fuel for much of the literary output today. Because the essay at its best is a product of maturity, its philosophy is correspondingly ripe and mellow.

Alice Meynell's style appeals to the choice few rather than to the multitude. Her thought, always subtle and delicate, is wafted aloft on a picked phrase into a rarefied altitude that only those mentally constituted can enjoy. She is a purist without being stilted. To her, words are no mere carriers of thought. She chose them with cameo-like precision to suit her meaning exactly and compactly. In "The Rhythm of Life," and "Hearts of Controversy," there is a matching of word to sense that bespeaks the hand of a great artist.

There is an effect of balance produced by Mrs. Mey-

nell's skillful combination of alien words, as an adjective of French derivation doing duty to a stolid Latin noun. "Uncovenanted beatitude" is but one of many pairs. By this mixture of words with a sprinkling of Latin phrases her style escapes that monotony which the slow tempo of the essay threatens. Her sentences are usually long with short, choppy ones to knot apothegms. She has made the sentence of climax peculiarly her own. Not only does she marshal her words in effective ascendant order, but she repeats the qualifying adverb to emphasize the emphatic. Notice this order in "Cloud": "It is always great: above the street, above the suburbs, above the gas-works and the stucco, above the faces of painted white houses. . . ." Antithesis is woven into descriptive passages as in the following sentence from "At Monastery Gates": "A young friar who sang the High Mass yesterday, is gaily hanging the washed linen in the sun."

The mental poise in Mrs. Meynell's essays reflects a wholesome philosophy. She stands aloof to comment dispassionately upon life rather than indulge in personal enthusiasms. Her personal touch is a spark from the intellect rather than from the heart as she is more concerned that people understand her than that they sympathize with her. Truisms abound in her pages; it is this dipping of her pen into the profundities of life that prompted Coventry Patmore to remark, "She has the ability to discern self-evident things as yet undiscerned." She is quietly optimistic. The gentle humor that springs from her equally gentle optimism evokes a smile rather than a laugh.

Style is almost too stiff a word to suggest that delightfully elusive something that embalms the essays of Louise Imogen Guiney. It is rather an essence from some flower appealing both to the average reader who will perchance get only a sniff, and to the keener sensed who will breathe



deep. She is fresh, natural, almost diary-like in her informality.

Miss Guiney is never satisfied with only the precise word; that word must be colorful, it must sing, moan, skip, dance, sigh in accompaniment to the prevailing mood. She selects and coins iridescent beauty. Her ear is as sensitive to the music of words as her soul was open to the sunshine of life. In her essay, "A Hand," she adds a tinkle to the harsh word "youngster" by substituting "youngling" and "assoil" is more delicately sibilant than "acquit." Odd words enrich her vocabulary as bits of antique set off a modern setting.

Miss Guiney relies on the variously punctuated sentence to carry her meaning. Her deft marking sometimes colors her thought more than adjectives. She does not use sentences architecturally, that is, to build one thought upon another, as Mrs. Meynell and Miss Repplier do. She rather lets them float out of her reverie to shape themselves as they will. Vague questions often compose a reverie; it is more in this dreamy spirit than with absorbed purpose that Miss Guiney writes.

Even in the classic realm of figures of speech this essayist is homespun, familiar, simple. The sedate figure of metonymy relaxes under her touch as in the sentence, "It is only when he is quite alone that he drops his jaw, and stretches his legs." Akin to this fusing of rhetoric with human interest there is her choice of the homey, well-known expressions in preference to the more learned Latin phrases. In "Hospitalities" we breathe the very air of home.

Genial good nature radiates from Miss Guiney's pen. She is hilariously optimistic. This cheerful spirit can hardly be limited to a "philosophy"; it is a natural outpouring of soul sunshine. Mrs. Meynell ponders life; Miss Repplier reasons life; and Miss Guiney feels life. Her essays spring from long imprisoned thought and make a wild dash for liberty in spontaneous expression. She views life within that small compass that affects the everyday human being with his little sorrow and his little joy.

Miss Guiney is humorous rather than witty inasmuch as her laughter exudes from her nature rather than sparkles in an ingenious turn of phrase. She introduces a religious note into the cheering harmony, too. After merrymaking she will become suddenly solemn and pious. To her humorous musing in "A Hand" she appends this conclusion: "A Hand not all of earth rested once upon childish heads in Galilee, . . . forgiving, healing. . ."

Unlike that of Mrs. Meynell or Miss Guiney the style of Agnes Repplier is robust, more forceful in its descent of resounding phrases and sentences. Her thought though delicate in fibre is woven into a plainer pattern with less intricate curves and more pronounced straight lines. Above all else she is logical. Though the essay has idle bearing on the logic of things, when packed into the neat-fitting pocket of logic it takes on a substantial beauty.

She has the essayist's acute word sense, but she would

capture not only the exact word but the exact strong word. It is not that she disregards the spontaneous touch of the essay but she would have her words prance rather than skip across the page. For this force and deliberateness in wording she relies much on the Latin derivative. "Expenditure of vermillion," "mental valetudinarianism"—she chooses these word unions of Latin parentage. Yet Miss Repplier's vigorous grasp does not crush the soft, fragile word. In many essays her prose resembles the melody of poetry and this poetic effect is attained by a selection of exact, delicate words.

Her sentence construction is involved with the overlapping of complex and compound forms. She is not a dilettante in the art of expression, following wayside thought with fragmentary sentences purely for the joy of pursuit. There is a sequence of word-building corresponding to the logic of her thought that betrays Miss Repplier's grip of pen with applied purpose rather than with burning impulse. The combination of two figures in one sentence is frequent in Miss Repplier's figurative expression. Thus the sentence, "what child could fail to love such floating stars of erudition?" gathers force from interrogation and alliteration. She delights in untangling paradox; some of her titles alone give the cue: "The Chill of Enthusiasm," "The Beloved Sinner," etc.

Agnes Repplier is neither optimistic nor pessimistic; the balanced note echoing through her lines is philosophic, temperate, sane. She is antidotal to the extremes of the day. She is the Apostle of Common Sense. Her many "asides" convey wit and personality. In these byways we get near enough to the person of Agnes Repplier to see the twinkle in her eye. In "The Estranging Sea" she remarks: "When I am reproved by English acquaintances for the 'Americanisms' which disfigure my speech. . . I cannot well defend myself by asserting that I read the same Bible as they do—for maybe, after all, I don't." She thus tiptoes out of her pages striking up a delightful intimacy with the reader.

This Catholic Triumfeminate, this embodiment of Meynell idealism, Guiney humaneness and Repplier sagacity is representative of the best in literature today.

EDYTHE H. BROWNE.

#### A SAILOR'S FAREWELL

O, bury me there by the shore of the sea,  
At home 'mid the shell-strewn sand,  
Where the fish-hawk shrieks  
And the sea gulls call  
And the green sea breaks on the light-house wall:  
For my ship swings home to land.

Tell my mates I have gone where all ships put in,  
I shall meet them there at the quay—  
Lo! my Pilot stands  
Alone at the bow,  
When I ask Him, "Master, where dwellest Thou?"  
He answers me, "Come and see!"

HENRY T. MARTIN.

## REVIEWS

**The Bolsheviek Persecution of Christianity.** By CAPTAIN FRANCIS McCULLAGH. New York: E. P. Dutton and Co. \$7.00.

In the year 2024 when the complete history of the present nightmare in Russia comes to be written, this volume will be freely quoted and listed in the bibliography as the principal source-book on the subject. While the narrative is of priceless value to the future historian, it is, moreover, both in interest and in worth a contribution that demands the attention of the present world. Captain McCullagh has lived many years in Russia as a newspaper correspondent, he speaks the language like a native, he knows the history and has an acute understanding of the people. He was an eye-witness of the events which he describes, he accurately renders the conversations which he held with the persecutors and the victims, and he draws his conclusions from his testimony with all the calm impartiality of a conscientious judge. Taken, then, as a witness to the current events in Russia, Captain McCullagh's honesty cannot be questioned and his accurate knowledge cannot be doubted. His book, therefore, is of compelling importance; in a sense it may be called epochal, for it is an authoritative document on the Soviet experiment in Russia and on the motivating principles and actors in it. The volume falls into three absolutely separate parts, each throwing a distinctive light on the Bolsheviek war against religion. Under the heading "Russia," the author narrates the disruption of the old Orthodox Church and the establishment of the servile and emasculated "Red Church." The tragedy hinges on the trial and imprisonment of Patriarch Tikhon. To all Catholics, the second part of the volume is of momentous interest and importance. Its main purpose is to give the details of the infamous trial of Archbishop Cieplak, Mgr. Budkiewicz and their companions. The documentary evidence here presented can be obtained from no other source. Captain McCullagh attended every session of the trial and he relates with accurate detail the entire *procès verbal*. Though there is an inherent drama in this spectacle which approximates the martyrdoms of an earlier age, the author avoids the spectacular and severely limits his narrative to a plain recital of fact. The third part is a well-balanced résumé of the present position in Russia of the Orthodox Church, the Protestant Churches and the Catholic Church. The conclusions may well be pondered, for the Soviet has declared a war to the death against all religion and all belief in God. Russian life is complex and no foreigner is humanly able fully to comprehend it. Russians may point out some historical inaccuracies and slight misunderstandings of the characteristics of the people in the volume; but they concede that these are of slight importance in a narrative that deserves to be considered as the most authoritative document yet published on Soviet Russia.

F. X. T.

**Adjusting Immigrant and Industry.** By WILLIAM LEISERSON. New York: Harper and Brothers. \$2.50.

**Immigration. Select Documents and Case Records.** By EDITH ABBOTT. Chicago: The University of Chicago Press. \$4.50.

In the midst of the present flurry over the admission of immigrants to this country, these two books take the sensible stand of attempting a solution of the problem of immigrants who are already here. Dr. Leiserson's volume is the ninth in a series of "Americanization Studies" published under the auspices of the Carnegie Corporation. Quite properly the author rejects the all too common assumption that Americanization consists in so melting the varied racial strains that they may be turned into Anglo-Saxons. He concerns himself principally with the introduction of the immigrant to our industrial life and only incidentally speaks of the social contacts that the newcomer may make. Not only does he present factual evidence of the difficulty the untrained

foreigner meets in securing employment, in learning how to work, and in understanding conditions, but he also suggests measures of amelioration that are both necessary and practical. Miss Abbott has collated valuable material for the social worker among immigrants. Her book, though prepared for class students, has a far wider range than a mere textbook. It is a mine of important and instructive information. In Part I she presents most interesting excerpts from various sources detailing the conditions of immigrant ships from 1751 to the present century. Part II deals with the admission, exclusion and expulsion of aliens; the documents are from official sources, those of section one from State laws and of section two from Federal enactments. These are followed by court decisions on selected immigration cases and many social case records. The documents of Part III relate to the conditions and problems of immigrants already settled in the country. The volume merely presents facts and conditions; in disputed points an attempt has been made to present documents bearing on both sides of the question. Its scope is not controversial and conclusions are left to the reader.

V. E. R.

**The Papacy.** Edited by C. LATTEY, S. J. St. Louis: B. Herder Book Co. \$1.75.

The papers included in this volume represent the course of lectures delivered at the Summer School of Catholic Studies, held at Cambridge, in August, 1923. Father Lattey has furnished the Introduction, and a Preface in which many kind things are said of the distinguished lecturers and their essays. An index and a special bibliography for several of the lectures has also been provided. The lectures will appeal in book form to the same class to which they were delivered, a select audience of students. The compression of a vast subject into the compass of a short lecture necessarily leads either to a sketchy popular outline or a learned statistical summary. The lecturers for the most part have chosen the latter method of treating their subjects, and hence, with one or two exceptions, notably that on the Vatican Council, they have not striven to be popular. Aspects of the subjects which bear more particularly on the history of the Church of England are naturally given more prominence. For example, the lecture on "St. Pius V: The Reformation and Counter-Reform," treats almost exclusively of the Pontiff's dealings with Queen Elizabeth, and the most lengthy of the lectures is on "The Application of Roman Canon Law in Medieval England."

H. J. P.

**Augustus Baldwin Longstreet.** A Study of the Development of Culture in the South. By JOHN DONALD WADE. New York: The Macmillan Company. \$4.00.

Eighteen years before Nullification, Augustus Baldwin Longstreet, then freshly graduated from Yale and Litchfield Law, returned to his native Georgia. The State, at that time, was not only politically quiescent, but frontier-mannered, exoteric, mongrel, jejune, so that Longstreet, Yale graduate, having put a thousand miles between himself and New England society, had only to exchange *savoir vivre* for "cracker" thrift and become successively Longstreet, judge, politician, newspaper editor, preacher, author, educationist, and college head. A man of such varied occupation might well be taken as the measure of the civilization in which he thrived, and such is the scope of this survey of the rise of culture in the South. One makes the circuit with the Judge, smiling at his banter and gleaming points on early Georgia law. One is chaperoned through a copy of the Judge's almost wholly vanished "State Rights Sentinel." One learns, too, of the discipline (alack) of Emory, Centenary, and the universities of Mississippi and South Carolina, of which institutions Longstreet was successively the head. Literature being a matter of survival, in the struggle sank valiant Georgia journals whose meteoric beginnings and brief history, long since forgotten, are once more re-



corded here. But great literature will out, and Mr. Wade plays his trump card with Longstreet's "Georgia Scenes", those Addisonian sketches of Georgia life which charmed the meticulous Poe, set a fashion for the 'thirties, and involved Thomas Hardy in a *mauvaise affaire*. While Mr. Wade tells his story according to the documents, his study is by no means a mere documentary synthesis. Piecing Longstreet's portrait from musty college archives, rare newspapers, and forgotten journals, he injects life with something like art. His study may not be exactly popular, but it is unquestionably the sort of modern Southern history that must be written—an honest attempt to reconstruct Southern ideas before those ideas were discredited by the events of 1860-70.

H. R. M.

**The Story of the Renaissance.** By SIDNEY DARK. New York: George H. Doran Co. \$1.25.

Much of this volume will upset the prevailing popular belief about the Renaissance period. In the first place, the author notes that in its happiest aspect the Renaissance was a period of continuation rather than a beginning. Its political achievements were the development of autocracy, derived from pagan and anti-Christian contempt of the common people, and the growth of nationalism, together with the consolidation of the three Western monarchies of France, Spain and England. The art of the Renaissance was individual and aristocratic and its glory was often tinsel; the achievements of Medievalism were communal and democratic. Of Renaissance literature, Mr. Dark states that it is doubtful whether the New Learning increased in the smallest degree the happiness of the human soul or man's knowledge of his relation to God or the universe. Most interesting is the treatment of the Reformation, in which, the author maintains, the two points of importance are that the Protestant Reformers, for good or for evil, broke the unity of Europe, and that Luther and the English Reformers contrived the establishment of State Churches subject to a temporal sovereignty. From the economic viewpoint, the Renaissance offered no gift to the workingmen. So far as the bulk of the population of Europe was concerned, the individual lost the rights that had been his in the Middle Ages. The rich grew richer and the poor infinitely poorer, due to the demolition of those Catholic and Medieval institutions which the Church has fostered for the economic betterment of the masses. While some of the author's generalizations may not be approved, it is evident that he is one of the group of modern historians who have set themselves the task of righting the wrongs of that great conspiracy against the truth which has so long prevailed.

W. H. G.

**The Life of Mother Clare Fey.** Translated from the German of REV. IGNAZ WATTEROTT, O.M.I. St. Louis: B. Herder Book Co. \$2.25.

The history of Mother Clare and her foundation has been written in German by the eminent historian, the Rev. Otto Pfuelf, S.J., but the present is the first work on the subject in English, and it is a welcome addition to our all too brief list of good biographies. Destined by Almighty God for notable service in the great cause of Catholic education, Mother Clare named her Institute "The Congregation of the Poor Child Jesus" to signify that the poor were always to be the objects of its especial solicitude. In reality she was working for what we now term "child welfare" and for the extension of popular education—but with a difference. She included religion, and she insisted that whatever was taught, it be taught intelligently. Born at Aix-la-Chapelle in 1815, Clare Fey was the daughter of an ideal Catholic family. "The first elements of her training," writes the Archbishop of Birmingham in his preface, "were given in the school of charity in her parents' house." Beautiful and gifted, she could have shone in the society to which her position entitled her, but she chose to serve Christ in His poor. Among her com-

panions in this truly Catholic environment were Francisca Schervier, foundress of the Sisters of the Poor of St. Francis, Pauline von Mallinkrodt, who founded the Sisters of Christian Charity, institutes which have a number of houses in the United States, Louise Henkel, a famous teacher, and Anna von Lommessen, who later joined the Religious of the Sacred Heart. Biographies of all in this brilliant circle, except Mother von Lommessen, have been published in German and in translations. The Congregation now numbers forty-five houses in Germany, Holland, Austria, Belgium, Luxembourg, France, Bavaria, and England. Mother Clare died in 1894. The cause of her Beatification is now in progress.

P. L. B.

## BOOKS AND AUTHORS

**The Literary Circle.**—Happening upon a viciously immoral novel, a correspondent, whose name carries authority, made vocal his protest against the book with the following result: "I wrote to the publisher as strongly as I could. I told him: 'No wonder you fight against censorship for books.' He answered with an offer to show me a hundred laudatory notices of the book which appeared in the press from 'the conservative *Times* to the radical *Nation*.'" This is illuminating. The book outrages decency, but the publisher cares little for that since his sense of morality has probably long since been packed off to Limbo. The reviewers, to anyone who understands, have a highly developed phraseology of their own by which they expertly gild even the sty.

. . . A glossary of the current language of criticism would be most helpful to those who choose their books according to the reviews published in most secular papers. A "colorful novel," for example, usually means one that is red with passion and black with mire. "Psychological" often conveys the hint that the narrative is the naked self-revelation of a moron. Stories of the underworld, the sordid, the degenerate, the immoral, are frequently tagged as "vividly realistic."

. . . Realism is too good a word to be thus dragged into disrepute. Most critics, unfortunately, make it synonymous either with criminality or wofulness. But a novel may be realistic without treating of the lower phases of life. It may portray the nobility of self-sacrifice, it may chronicle the blessed peace of a family that dwells close to God, it may breathe high ideals and yet in a true sense be wholly realistic. But most critics have sheared off this better meaning and limited the word to narratives by the "barnyard novelists."

. . . The Bible and a one-volume Shakespeare head the suggestions for a "Ten Book Library" offered in the *Ladies Home Journal*. Webster's Unabridged Dictionary closes the list. Most of the other seven books should rather be consigned to the furnace that heats the library. The editor's defense of Wells' "Outline of History" is amazingly intricate. He admits the book has been ridiculed and condemned—"justly so on the score of some of its errors of fact and some of its editorial assumptions." Still, "it will eliminate for you an enormous amount of trash that litters the history shelves." While it "may shock and offend your theological beliefs," it contains, nevertheless, "the modern liberal viewpoint, without which you might as well become a hermit in this generation." "Keeping up with the Joneses" in liberalism and modern culture is turning us into mental acrobats.

**Contemporary Drama.**—Three plays by Zoe Akins that vividly present problems but dismally fail to solve them have been collected into a volume "Declassed: Daddy's Gone A-Hunting: Greatness—A Comedy" (Boni and Liveright. \$2.00). The first centers about a woman proud, courageous and with a strain of nobility in her, but devoid of any directive moral principles that stabilize and set a goal to human existence. In the second play there is presented a view of life in which personal whims override

duties and obligations. In "Greatness—A Comedy," the triangle serves as the core of the plot, and the social environment is highly conventionalized and unreal.—The title play of "Phryne" (Dorrance. \$1.75), by Frederic A. Kummer, is founded on an objectionable phase of Greek life in the time of Praxiteles; the second piece, "Finer Clay," is an intense study of culture and modern radicalism typified by two men on a raft and in captivity among savages; "The Temptation" dramatizes the Gospel narrative of Christ's temptation in the desert; it lacks Catholic interpretation.—Likewise failing from the Catholic viewpoint is Odin Gregory's tragedy, "Jesus" (Colony Publishing Co.). Too great liberty is taken with the sacred text, and the characters of Magdalen and Martha are odiously false. The play is well balanced and written in fluent blank verse; it is as reverent and sincere as Mr. Gregory could make it, but he does not understand Jesus and His friends.

**Brightening the English Class.**—In a splendid book for teacher and student, "Training in Literary Appreciation" (Crowell. \$2.00), F. H. Pritchard presents in brisk, clear and attractive form, the age-worn questions of rhythm, figures of speech, prose and poetry, forms of verse and other problems of hoary ancestry. There is no tiresome discussion of futile minutiae, but rather an abundant illustration of principles. Hence it will help to give the reader a sound basis for the literary faith that is in him. The "Illustrative Reading" and the "Exercises" appended to each chapter will tempt one to browse in wider fields as well as to develop the power of personal appreciation.—Another volume that may assist the teacher in giving life to his class is "Specimens of Prose Composition" (Ginn.), a revised edition of the earlier work by Frank W. Hersey and Chester N. Greenough. Besides the best traditional models, the authors have collected specimens from such contemporaries as Chesterton, Hutchinson, Roosevelt, Abbot, Doyle. The addition of "Students' Themes" furnishes a stimulus to emulation, while the biographical notes supply all the essential historical data.—Father Donnelly's "Model English" books have won general approbation because they are practical and serviceable. That "Model English, II," may be of still greater use, the author has issued a "Teacher's Manual" (Allyn and Bacon) that offers, in addition to many helpful suggestions, some models and several helpful indexes.—The latest addition to the "Loyola English Classics" is Tennyson's "The Holy Grail" (Chicago: Loyola Press. 16c.) edited by John H. Collins, S. J. The libretto is for high school use and packs a great deal of information and an abundance of helpful suggestions within the compass of a very few pages.

**Sociological.**—The problem which the reader of "Your Business and Mine" (Dorrance. \$2.00), by John I. Stafford, is rightly urged to take to heart is the growing concentration of wealth in the hands of a few and the increase in number of the hopelessly poor. The socialistic solution of the evil is not advocated by the author, but even thus some of the remedies upon which he insists cannot be completely approved. Mr. Stafford has apparently devoted a lifetime to the study of his subject, and his exposition of it is enlightening and deserving of careful consideration; but greater care should have been employed in the preparation of his conclusions for publication.—When the Labor Party in England obtained Government control, speculation was rife as to what they should do with it. Their aims and ideals were but dimly apprehended. A complete exposition of the Labor program is given by Paul Blanshard in "An Outline of the British Labor Movement" (Doran. \$1.50). The book was written before the last general election, but it is an authentic guide to the basic philosophy of the party now in power. British laborites, though Socialistic in tendency, are moderate and conservative when compared to the Third Internationale. Their platform, as expounded in this volume written

by an American observer, merits consideration on this side of the Atlantic, for, as the author states, "what British labor does in one decade may be done in America in the next."—Treatises on sociology are usually depressing because of the startling statistics on the prevalence of poverty, crime, divorce and other evils. "Elementary Sociology" (New York: Sanborn), by Ross L. Finney, is less morbid and more constructive, and aspires to be "an elementary treatise in ethics." Catholic ethics, of course, is the only true standard. Though Professor Finney approaches the Catholic ideal, he falls short of it in many vital ways, in his fundamental conception of morality, for example, in his acceptance of evolution, his theory on divorce and his treatment of Malthusianism in relation to over-propagation.—In the revised edition of "Occupations" (Boston: Ginn. \$1.48), by Enoch Gowin and W. A. Wheatley, much new illustrative material has been added. This book is recommended to teachers and advisers of boys and girls. It contains a comprehensive exposition of the varied life occupations and deftly indicates the qualifications necessary in the child who is to make a choice of life work.

**Fiction.**—Isabel C. Clarke in "Anna Nugent" (Benziger. \$2.00) takes up once more, but with variety, the same theme that she has vividly illustrated in the two preceding years—the Catholic viewpoint of matrimony. She presents a flesh and blood model of a girl who was not afraid to practise the principles she learned when a child. She is transplanted at the age of seventeen from an Italian villa to the household of a rich Protestant uncle and aunt. There the silent influence of her example, despite the mother's scheming, has its affects upon Michael, the oldest son. The story of Anna's self-sacrifice is well worth pondering. While not the equal of "Carina" in dramatic situations, this latest work shows all the fine points of this gifted author's genius.

An ably written history of the struggles of a young musician is given in "High Road" (Century. \$2.00), by Janet Ramsay. The boy is inspired with a burning love of music and possesses a rare gift of composition, but his father opposes his wish to make music his profession. But a career opens to him after many struggles. The book, though it has many passages of real beauty, is, in the end, depressing, for the hero is disappointed in his ambition, and in his love. The narrative deserves to be continued to a happy sequel.

In the exceptionally good story of the West, "Wild Horses" (Houghton, Mifflin. \$2.00) by Henry H. Knibbs, the hero meets with many dangers from beast and man. The various incidents and startling adventures are related in such clear language and are so closely knit with the dominant plot that interest is maintained throughout the tale. Worthy of special commendation is the fact that here are natural characters, no super-men of the usual cow-boy story.

A much milder story than its title indicates, "The Barbarian Lover," (Doran. \$2.00) has for its central character a lover of nature and its wilds who cannot live in twentieth century England. Long under the cloud of an unjust suspicion he is finally cleared and wins happiness. There are very good descriptive passages in the book, a few well-handled crises, and some parts that drag.

"I'll Show You the Town," (McBride. \$2.00), by Elmer Davis, is an amusing story of a young Columbia professor who feels the need of writing a book during his summer vacation, and is prevented from doing so by the complications furnished by all those who come to him from the Middle West, anxious to be "shown the town." The smiles and grimaces of many-faced New York are mirrored in its pages.

In "The Rejected Apostle" (Vincentian Press) are collected a series of short stories, reprints from *The Vincentian*. Each tale has its little lesson, which reaches us under the guise of a pleasant narrative. Perhaps the best story is the first which gives the book its title.



## Education

### Our First Catholic School for Girls

WITH the imposing religious ceremonial befitting such an occasion, the 125th anniversary of the founding of the community of the Sisters of the Visitation and the first school in the United States for the higher education of Catholic girls, the Academy of the Visitation, at Georgetown, D. C., will be commemorated on May 29. On May 9, the silver jubilee of St. Elizabeth's College, Morristown, New Jersey, our first Catholic College for women, was similarly celebrated. The span of years between the events thus noted has seen the development of our Catholic educational system, the contemporary pioneers in which were two great women whose spiritual daughters built up these two institutions, Alice Lalor, who as Mother Teresa founded the American branch of the Sisters of the Visitation, and Elizabeth Ann Seton, founder of the American Sisters of Charity.

What women have accomplished on this side of the Atlantic to speed on the advent of the feminist age is a popular theme of boasting. The names of these two women are seldom if ever included in the list of those famous because of notable accomplishments. Too many Catholics even are ignorant of why they should be so honored, just as so many of them can prate of Byrn Mawr, Smith or Vassar but do not know that the first school for the higher education of women on the North American continent was founded in 1639 by Ursuline nuns, women of the highest culture, and is still flourishing on the self-same site.

The first convent of religious established in the United States was that of the Carmelites at Port Tobacco, Maryland, dedicated on October 15, 1790, for the service of Mother Bernardine Matthews and her three companions returning there from the English Carmel at Hoogstraet, Belgium. Two years later, on April 23, 1792, Bishop Carroll wrote of them to the Prefect of Propaganda Cardinal Antonelli:

They are a salutary example to the people of the vicinity, and their singular piety has moved even non-Catholics to admiration. Their convent would be a far greater benefit in the future if a school for the training of girls in piety and learning were begun by them.

The first Bishop knew the need of proper training for the future mothers of his then continental charge, and Rome endorsed his view for in the answer to his letter Cardinal Antonelli told him:

While they are not to be urged to undertake the care of young girls against their rule they should be exhorted not to refuse this work, which will be so pleasing to God, and which is badly needed on account of the great scarcity of workers and lack of educational faculties.

The Carmelites, however, were not willing to change their rule of an exclusively contemplative life, but later they helped to establish the school, at Georgetown, D. C., that Alice Lalor and her "Pious Ladies," under the direc-

tion of Bishop Leonard Neale, developed into the Academy of the Visitation, the first, and one of the best known, of all the educational institutions founded in the United States for the training of young girls.

Alice Lalor came here from Ireland in 1794. She was then thirty-one years of age and had long resolved to consecrate herself to a religious life. On the voyage over she had as fellow passengers two widows who were also longing for the cloister, Mrs. McDermott and Mrs. Sharpe. The three formed an intimate friendship. When they landed at Philadelphia they hired a house in which to live as a community under the spiritual direction of the Jesuit Father Leonard Neale who had for some time cherished the hope to be able to form a community under the Visitation Rule of Saint Francis de Sales. In 1798 Father Neale was made president of Georgetown College and had to leave Philadelphia, but as soon as he was settled in his new office he sent for his three proteges and domiciled them temporarily in a convent of Poor Clares, who had been driven from France in 1793 by the Revolution and had tried to set up a little school near the college, but which did not succeed. For several months Alice Lalor and her two friends lived and taught in this convent. In spite of their aspirations to assimilate it soon became apparent that the connection was not suitable either for them or to meet the needs of the time and the locality. Father Neale therefore bought them a house nearby and installed them in it, in a manner as their official history relates:

very much as St. Francis de Sales had made provision for the first three Mothers of the Visitation at the Galerie in Annecy. Thus was begun by these three ladies an establishment which to the world appeared a folly, and which indeed met with many difficulties and so little assistance that but for the invincible perseverance of Archbishop Neale and his unshaken confidence in God, the enterprise must have been abandoned.

The consecration of Father Neale as coadjutor to Archbishop Carroll in 1800 did not prevent his fostering care of the little community that hoped to realize its pretensions to the rule of the Visitation of which it knew nothing other than the name, "often in doubt" says its Annals, "as to whether it would be able to cohere at all, and constantly enduring the hardest of work, the most meagre of fare and the severest anxieties."

When in 1804 the Poor Clares returned to France Archbishop Neale bought the house they occupied and its contents and had his "Pious Ladies," as the Alice Lalor community were called, go to live there. In the library was found some time after this, among a pile of long neglected French books, a copy of the Visitation Rule. This was about 1809. Up to this they had worn a semi-conventual dress. Now having the Rule they desired the habit also, but as they did not know what it was like, the Archbishop had the Carmelites at Port Tobacco dress a doll in their garb and send it to Georgetown. This was modified in such details as were considered necessary, and in it the new Sisters were admitted to simple vows on

January 29, 1814. Owing to the disturbances of the Napoleonic cycle in Rome the Pope was not able to ratify the organization and send it his Brief permitting the Sisters to take solemn vows until July 14, 1816.

Archbishop Neale died June 18, 1817, and as his successor in the direction of the Visitation Community he secured just before his death the Rev. Joseph P. de Clorivière who had been officiating as a missionary at Charleston, S. C. Father Clorivière, who had been an officer in the French army at the time of the Revolution, serving in the Royalist contingent from La Vendée, was accused of complicity in the famous "infernal machine" conspiracy against the life of Napoleon and had to fly to America. At Baltimore he determined to enter the priesthood, and after the usual course at St. Mary's was ordained in 1812. He was splendidly fitted for the direction of the community, and took special pains to initiate the Sisters fully into the practise of their spiritual life and to raise the standard of their school, the attendance at which thereby increased especially under the administration (1812-1825) of Mother Agnes Brent. Just when she took office pressing debts, incurred to build the first church in the United States dedicated to the Sacred Heart (November, 1821), threatened the disbandment of the community. It was saved, however, by the generosity of a New York merchant John B. Lasalla, who had come to place his three daughters and sister among the pupils of the school. Learning of the financial stress of the institution he insisted on paying several years' tuition for them in advance, and thus tided over the crisis until Father Clorivière received the proceeds of property he had sold in France and which secured the future.

The old Academy gave place in 1872-73 to a larger structure to meet the demands of the growing patronage. During the Civil War the school was twice seriously threatened. Once when the Government thought of taking it for army purposes it was saved by the influence of General Winfield Scott whose daughter Virginia (Sister Mary Emmanuel) had died in the community and was buried in the chapel crypt. Again when the conflict seemed to approach Washington and this caused the community to be dispersed, arrangements were made with Mother Hardey to harbor the Sisters at the Convent of the Sacred Heart, Manhattanville, New York. Happily they did not have to be carried out.

Mother Teresa Lalor the founder, lived until September 10, 1846 and thus saw her Institute firmly established to carry on the beneficent work her successors have since extended to the twenty convents now in vigorous spiritual life in different parts of the United States.

In the first century of the foundation there were thirty other superiors following Mother Teresa, the most notable of whom were Mother Agnes Brent, a niece of Archbishop Neale (1821-1825) and Mother Julianna Mathews, a grandniece of the same prelate (1825-1828, 1833-1836). Among the pioneers the names of Sisters Ignatia Sharpe,

Catharine Rigden, Margaret Marshall, Apollonia Diggs, Jerusha Barber, and Stanislaus Jones, the latter a convert and the daughter of the famous Commodore Jacob Jones of the United States Navy, stand out conspicuously.

The Academy of the Visitation, thanks to the idea fostered by Archbishop Neale and Father Clorivière, that the best education rests on a thorough grounding of the pupil on the fundamental principles of general culture, can point with pride to the long list of her alumnae among the leading families throughout the land in all the generations of more than a century of social and civil distinction.

THOMAS F. MEEHAN.

## Sociology

### How to Kill a Reform

THERE are several ways. In the United States the common method has three stages. First, demand of an agency of reform or prevention what it cannot possibly accomplish and was never intended to accomplish. Next, put it under the care of incompetent executives, chosen for reasons of political influence. If competent executives *must* be chosen, overwork them. And last, select some glaring failure—you will have many to pick from—and turn it over to the newspapers which specialize in sensations. They will do the rest, and you may safely guarantee that the agency will either be killed or set back half a century in your community.

Take the children's court, for instance. We are apt to forget the struggles of some twenty years ago when charity and common sense were bringing it to the fore as a somewhat doubtful experiment, overpraised, perhaps, by its friends, and damned with curses loud and deep by its enemies. Who does not remember the judge who vied with the sob-sister of the metropolitan press in his "now, my dear little boys" tone when the dear little boys came before him for the first time, and promptly sent them to the Bridewell on their second appearance? Or the judge who did his work as though he felt the whole thing nonsense, knew little or nothing of the child-mind, and was not even aware that his duties called for a very wise man as well as for a humanized specialist? It was long before the juvenile court was able to prove itself in spite of incompetent judges and officials. Now that we know its value, we insist upon officials of another type, and sometimes get them. But for a dangerously long period, the court hung in the balance.

Or consider the probation system, both for children and adults. On the theory that it is better both for society and for the delinquent if actual incarceration can be avoided in certain cases, equity here tempers the severity of the written law. To establish guilt, inflict the sentence prescribed by the statute, and lodge the convicted man in a prison cell, is a fairly easy process. It is not so easy to pick out the cases in which, guilt admitted or established, the ends of justice will be best attained by remitting sen-



tence and placing the prisoner on probation. "Prisoner" is the correct term. Some who are affected by the process as well as some who decree it from the bench apparently believe that a man on probation is to all intents and purposes a man at liberty. That is one reason why the probation system occasionally presents a long list of recidivists and fugitives from justice. Given an official who can learn when probation is worth trying, and when it is almost certain to fail; given also probation officers who realize that they are neither stern Catos nor maudlin bosoms of easy refuge, there are few social agencies more useful. But if through ignorance or indifference a court admits third and fourth offenders to probation, we shall soon need to increase the police force and enlarge the jail. The system is not at fault. The fault is in those who pretend to administer it.

Further, it is unreasonable to suppose that every probationist will acquire during his time of trial the gift of impeccability. Some will profit and some will fall, and the most judicious of officials will now and then be forced to admit failure. Nor should a probation officer be required to work under conditions which require omniscience, omnipotence and omnipresence. A woman of great ability, for many years in charge of delinquent girls in a Western city, once told me that she usually had about 250 girls on her list. "All are supposed to report once a week, and most of them do so. I also manage to see about half of them outside my office once a week. But, of course, I don't always know, and in some cases did not know until it was too late, what they were doing between visits. How could I?" Nor did this official work on an eight-hour day program. And it was this city which a few years ago refused an appropriation for a larger staff on the ground that the probation system did not seem to work very well. How could it? It was asked to perform miracles.

Nor has the parole system lacked its critics. At the present moment the city of New York is mildly interested in what may prove to be, at worst, nothing but an incredibly stupid decision by the Parole Commission. No accusation of corruption has been made against the judge who signed the papers paroling a notorious Wall Street swindler, or against the Commission. Downright ignorance probably describes the Commission's act, but ignorance, as far as its effects are concerned, may be as reprehensible as malice. The paroled prisoner was convicted on a charge of misappropriating \$3,600, although it was well known that he had stolen nearly \$600,000, about half of it from poor people. Sentenced to a minimum of three years, he was released on parole before the end of three months. Evidence given at Commissioner Hirschfield's investigation, makes it uncertain that he served even that brief sentence. The judge alleges that he signed the order of release as a mere formality, believing that the case had been thoroughly investigated by the Commission. The Commission sets up a weak defense when it emphasizes

the undoubted fact that the criminal was convicted on one count involving only \$3,600, but resolutely shuts its eyes to the equally undoubted fact that about 400 claims involving nearly half a million dollars, had been filed against him. In the mean time the paroled prisoner had begun to resume where he had left off when rudely interrupted by the police.

If there is any reason why this man, one among many who in the last three years have stolen nearly \$100,000,000 was so speedily paroled, it has not been published by the Commission. The effect upon the public is undeniably bad. The parole system has received a serious setback, for comparisons are inevitable. Within a few weeks after capture, the bobbed-haired bandit began a prison sentence of from ten to twenty years, and she had stolen less than \$1,000. True, she occasionally used a revolver in persuading her victims to part with their money, and in this her technique differed from that of the Wall Street bandit. By lies and intrigue that gentleman netted a sum of \$600,000 and incurred a sentence of only three years, of which he may have served seventy-five days. One of the bandits may have deserved what she got; the point is debatable; but it is quite certain that the other bandit did not get what he deserved.

We need not turn to the learned discourses of Messrs. Taft and Root to be taught that there is something exceedingly rotten in the administration of the criminal law. The fact has long been notorious. It is making respect for the courts, for law, for the very principle of authority exceedingly difficult. Incidentally, too, it helps to destroy some of the most useful agencies of reform now at our disposal. The criticism is unjust, but many a man in New York no longer regards the Parole Commission as an adjunct of justice and a protection for the weak. He is quite sure that it is a means which a criminal who wrecks a savings-bank can use to escape punishment when the janitor who only stole the bank's door-mat goes to jail.

PAUL L. BLAKELY, S.J.

## Note and Comment

Jubilee of Our First  
Catholic Women's College

ON May 10 Saint Elizabeth's College, at Convent Station, New Jersey, celebrated the twenty-fifth anniversary of its founding. This event is of far more than mere local interest. It has a national importance in as far as it commemorates the establishment of the first Catholic college for women in the United States. Since that day we have made rapid progress and Catholic women's colleges are taking their place as a normal feature in our Catholic educational program. During all these years Saint Elizabeth's has been conducted with eminent prestige by the Sisters of Charity and today it is affiliated with the American Association of University Women and is empowered to grant academic degrees of Bachelor of Letters, Bachelor of Arts, Bachelor of Science

and Bachelor of Music. It further grants a high-school teacher's certificate to its students in education which is honored by the New Jersey and Pennsylvania State Boards of Education. Its college Alumnae Association has nearly 500 regular and associate members, engaged in almost every pursuit followed by women. Among the jubilee events was the unveiling of a bronze mural tablet in memory of Sister Mary Pauline Kelligar, LL.D., co-founder and first president of the college, which now counts 300 pupils.

Second Annual Meeting of  
Catholic Industrial Conference

**N**EXT week, May 27 and 28, the Catholic Conference on Industrial Problems will hold its second annual meeting at William Penn Hotel, Pittsburgh. Employers and employees will again meet to discuss industrial problems, with perfect freedom for all to express their views. In addition the consumer will have his own problem presented in the session devoted to the cooperative movement. There is in fact a most varied program for formal discussion, including the questions of wages, collective bargaining, the legal aspect of industrial problems, women in industry, labor banks, and such specific subjects as the Glenwood plan in railroad shops, presented by the vice-president of the International Association of Machinists and the International Harvester Company's plan of industrial representation, set forth by its Work Council secretary. The ordinary membership due is one dollar, but larger donations are welcome owing to the expenses that have been incurred, particularly in the circulation of the complete printed report of the Conference's first meeting, held at Milwaukee last year. Communications should be addressed to the Secretary-Treasurer, the Rev. R. A. McGowan, 1312 Massachusetts Avenue, N. W., Washington, D. C.

Christian Teachers and  
Jingoistic Nationalism

**I**T is gratifying to see that Dr. Ryan's arraignment of the jingoistic nationalism, that is still running riot throughout Europe and has not left us untouched, is meeting with hearty approval. While the Popes have indeed set forth clearly and emphatically the principles of Christian peace, Catholics themselves, "immersed in their nationalistic preoccupations" have often failed to give due heed. We cannot too heavily underscore the following words for careful consideration:

Too frequently Christian teachers have advocated and glorified a jingoistic nationalism which is quite un-Catholic, and which arose from exactly the same source as the doctrine of unlimited individualism. The combination of too little explicit and detailed teaching of international charity and too much teaching of narrow patriotism and excessive nationalism, has left the Catholic masses unfortified against the pernicious and un-Christian political doctrines which beset them on every side.

Would that Catholics everywhere had heeded such a warning a score of years before the war, would that they

would heed it now with the gruesome lessons of nationalistic egoism and imperialism, both of the World War and of the "war after war" fresh in mind! Too frequently Catholics themselves have not been the least unmindful of the agonizing appeals for international and inter-racial charity made to the conscience of the world by the Holy See.

Cardinal Mundelein  
on American Ideals

**G**LOWING with true Americanism; with the love of country transfigured by the love of God and Church, were the words of Cardinal Mundelein in his first formal address to the people of his great archdiocese in the heart of our country. He spoke of the respect aroused abroad by American charity, when men saw that wherever there was question of saving human lives, particularly children's lives, "we knew no lines of race or creed." He expressed his belief in the sublime mission God had given America to become the leader of the countries of the world in the noble task of reconciliation and brotherly love, for: "One need not travel far abroad to find how keen is the desire to keep alive the hatred of the war and to draw us, if possible, into the bickerings of their age-long hatreds." Americans, he nobly said: "want to forget a fight as soon as it is over." And he concluded:

To see the hand of God in the destiny of the American people, we need only to consider, how from a mixture of immigrant races we are forming a people that is the admiration of the world. The Lord surely must have some great mission in store for a people with whose formation He has taken so much care as with this nation of ours.

And now comes our duty, yours and mine, to keep that people one and undivided; to keep it far from alien influences and shield it against foreign propaganda; to repel from our midst those who would split us in parts, who would halt our progress, who would hamper our mission for the peace, the happiness and the real prosperity of our people and country.

Here is my part of this great purpose: to unite all these races that are gathered here this evening into one great happy family; to rule them all impartially, without fear or favor; to bring their children all the same opportunities for success in this life and the same hope for happiness in the life to come.

It is this work our schools are succeeding in accomplishing, and in an even greater measure, our seminaries will produce, where the future pastors are being trained under our own eyes to be the real leaders of Americanization in this city, youths in whose veins runs the blood of many lands, but in whose hearts burns ardently and undyingly the love of but one country: the land of their birth, this land of the star-spangled flag.

The selection, the training, the formation of future leaders of the million and more of the citizens who form the rank and file of the membership of the Catholic Church in this city, the training of them as spiritual children of our Church, and as loyal, upright and law-abiding citizens of our country, that is the contribution I would leave behind me as an Archbishop of this great diocese of Chicago; that is a privilege that I rank even higher than the honor that has been conferred on me.

Two checks of \$500,000 each were presented to him, all of which money will be devoted to the new diocesan at Area.